

172  
ORTHOGRAPHICAL  
EXERCISES;

IN A  
SERIES OF MORAL LETTERS.

To which is added,  
*A SELECTION OF ESSAYS, &c.*

FROM THE  
BEST ENGLISH WRITERS.

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BY JAMES ALDERSON,  
Master of the English Academy, Ashford, Kent.

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## ADVERTISEMENT.

**T**HE art of spelling being of so much importance in the education of youth, the Editor of this little work will not attempt an apology for offering it to the Public.

The principle design of these lessons is to assist the pupil in the attainment of Orthography; they are written therefore agreeably to Mr. Sheridan's and Mr. Walker's rules for pronouncing the English language: and by each letter or essay being read to the teacher, prior to its being given as a spelling exercise, it is presumed that while the main object is kept in view, the pro-

A 2                      nunciation

nunciation will also be materially benefited. It is further to be hoped the moral and religious lessons they are meant to inculcate, will have some effect upon those young minds for whose service they are intended.

Should they upon trial be found of utility for all or any of these important purposes, the Editor will think himself happy in having contributed his mite for the advantage of the rising generation.

J. A.

ORTHO-

ORTHOGRAPHICAL  
EXERCISES.

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LETTUR I.

MY DEER CHARLES,

**Y**OU ar arrivd at an aje kapabl of  
distinggwisning the luvlenes of  
vertshu and deformety of vise: I hav  
hithurtoo, with the most ankshus solif-  
setude and attenshun, endevurd so to  
faurm your yung ideas as to make  
them bekum insensebly attatshd to the  
faurmur. For the kompleshun of  
your edukashun, I hav now plasd you  
undur the kare of Mr. H——, a most  
wurthy man and eksellent skollur. I  
hav rekwested him to infaurm me,  
from time to time, hwotevur he may  
diskuvur lawdabl or blamabl in your  
A 3                      kondukt;

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kondukt ; and hope from his reports I  
shal hav mutsh to applawd, littl to  
kondem. Farwel, my son: remem-  
bur, To be happy is to be good.

LETTUR II.

MY DEER SON,

THE kontents of your let-  
tur, hwitsh ashurd me how happy you  
found yurself in your nu sittshuashun  
afforded me the gratest plezhure. My  
persunal nollidje of your Tutur, aded  
to his jeneral karaktur, konvinsé me,  
that in studeing to dezerv his affek-  
shun and frendship you wil ootane it.  
I perswade meself, therfore, you wil,  
on your part, omit nuthing that may  
be kondusif to the attanement of so  
dezirabl an objekt.

With a ferm relianse that you wil  
endeavour to merit the approbation of  
the good and wise, I subskribe meself

Your truly affekshunate Father.

LETTUR

## LETTUR III.

HWEN you reflekt, my deer Charles, that the advise and instrukshun you derive from Mr. H—— ar kalkulated to make you bekum an yuseful and wurthy membrur of sosity; I feel a strong perswazhun that your gratetude to him wil be proporshund to the benefits you wil reseve: that in evury wurd and akshun you wil show the attenshun and respekt du from the skollur to the mastur: that you wil attend to his instrukshuns with dilejense, and pay an impliffit regard to his kummands. Be athurd, that in pursuing this kondukt, you wil, hwile you ar promoting your own welfar, ad essen shally to the happenis of

Your affekshunate Father.

LETTUR



## LETTUR IV.

YOU rekwest to be insaurmd, my deer Charles, how offn I woud wish you to rite; to hwitsh I ansur, that the resete of your letturs wil at awl times be a real plezhur to me; but that I ekspekt to eksperenfe this fattisfakshun at leest wunse a munth.

To be kapabl of karreing on an epistolary korrespondenfe with eze and kredit to yurself, is wun of the things I hope you wil akkomplish; I wil endevar therfore in my nekst to giv you a fu hints, hwitsh, if duly attended to, may fasiletate your improovment in this impaurtant brantsh of your edukashun.

## LETTUR V.

I PROMMIZED in my last to giv you a fu hints for your improovment in lettur riting. There ar  
menny

menny tretizes on this kind of kompozishun, but in my opinyun they serv rather to perpleks than assist. The most konfise and jeneral rules I kan give you, as to let your langwidje be natshural and ezy, to avoid awl hi-flown, far-fetshd ekspreshuns, awl yuseles repetishuns; to your supereurs, rite with a bekuming konfedense, not asuming nor servil; to your ekwals, with an engajing freedom; to your infereurs, with an affabillety that may prevent ther feeling ther infereorety; to awl with respekt: in a wurd, ekspres your thawts in riting as you woud in speking.

An attenthun to the abuv, my deer Charles, wil, I hope, soon enabl you to rite with eze; this obtaned, the praktis will bekum deliteful.

## LETTUR VI.

MR. H——, in a lettur resevd from him a fu days sinse, speking of you, says—"I hav obzervd in your son a kapasety kapabl of komprehending

hending his vareus studes with perfikt eze to himself; but he puzzeles a fawt very komin to yung men, too grate a relianse on his talents; this makes him neglekt the proppur kultivashun of them." This is a fawlt you must immedeatly endeuvr to korrekt. It is not suffishent meerly to puzzes abillites, you must yuse your utmost diligence to improov them; without a du attenshun to this, your nollidje wil at best be very superfishal.

Woud you not konsidur it a disgrace to permit thozе to whom Provedense has bin les libberal, to ekssel you? Yet this wil inevvetably be the kase, unles you ar fermly determind to ekfert yurself, and to embrace evry opportunity of improovment.

## LETTUR VII.

DEER CHARLES,

I EKSPERYENST the gratest delite in the peruzal of your last, hware you ashure me of your gratetude

gratetude for my advise, and your determenashun to proffit by it. After an ashuranse thus givn, I wil not allow meself to dout the propriety of your kondukt. Bare in mind, my son, that a prommiz must alwaz be held sakrid. I therfore strongly rekkummend the gratest kawshun in this partikular. Be wel konvinfd that you ar kapabl of persaurming hwotevur you engaje to do; and having wunse givn your wurd, let no temptashun hav powr to make you retrakt: it is no ekksuse for a breetsk of prommiz that the fulfilling of it wil be attended with injurv to yurself; this shoud hav bin your konsiderashun before you gav it. The man who pays no attenshun to this impaurtant duty is justly esteemd kontemtebl.

## LETTUR VIII.

I LERN with mutsh satisfakshun from Mr. H——, that you hav faurmd an intemasy with a Mr. Thompson, wun of his pupils, of hoom  
he

he speeks in the hiest terms. The hap-  
penes or mizzery of a grate part of the  
wurld depends upon the konnekshuns  
that ar faurmd in the erly part of life ;  
you wil therfore reddely forese of hwot  
grate impaurtanse it is to be kawshus in  
the choise of our kumpanyuns. Let  
me rekkummend to you the utmost  
ferkumspeskshun on this hed ; be wel  
ashurd that the man you may be in-  
klind to selekt as your frend has kwol-  
letes to merit that appellashun : hwen  
the jeneral tenur of his kondukt has  
givn you this proof, admit him to your  
entire konfidenfe, nor suffur any chanje  
of ferkumstanfes to dimminish a regard  
founded on integgrety and vertshu,

## LETTUR IX.

MY last to you treeted  
upon the good or il konfekwenfes at-  
tendant upon the choise of our asso-  
shates : the subjekt is of impaurtanse,  
I kannot, therfore, dismis it without a  
fu inore obzervashuns. I strongly re-  
kummended



kummended the kawshun nessesery in the choise of a frend. I furthur advise you in your selekshun of kumpanyuns, to hav them wel chozn, and fu in numbur. Be kurtshuus, be affabl to awl, but be not intemate with menny; the inkonvenyenses of a numerrus akkwantanse ar obveus in awl sittshuasshuns of life; to the man of rank and saurtune, they too frekwently kawz that time to be passd in dissepashun hwitsh mite be proffittably employd in study, or yusefully in the servis of his kuntry; to the man of biznes, they frekwently opperrate to his entire ruin, by drawing him from the nessesery attentshun his affares rekwire; in the lower klases of life, we ar daily shokd with instanfes of depravety hwitsh hav ther orrejin from the same forse.

I hope, my deer Charles, you wil proffit by these obzervashuns, and that on awl okkashuns I shal derive a hap-penes in subskribing meself

Your affekshunate Father.

## LETTUR X.

MY DEER SON,

AS I intend in this seryz of letturs, to tutsh upon evury subjekt by hwitth you may be advantajd, I shal konsekwently hav to menshun severel partikulurs for your rule of kondukt hware I hav not obzervd you fawltly; but you wil stil derive a benefit from my remarks, as they wil serv as insentivs for your perseveranse in the praktis of hwotevur is kummendabl.

In the katalog of vertshus, klenlenes bares a konspikuus figure. The persun who neglekts the discharje of this very nesseserry duty, must, in sum mezzhur, offend evury kumpany he goes into; you kannot be too egzakte on this hed; nevur permit the flitest apperanse of neglekt eithur in your persun or apparel. It is very kommun for thoz who ar defishent in this partikuler, to pretend they hav not lezhur for this nifety; there is too mutsh trubbl,

bl, too mutsh fateeg attending it: to  
futsh I shal kontent meself with ap-  
plying the obzervashun of the kloun—  
“ I kannot emadjin how thozе pepl  
kontrive who kome ther heds evry  
day, for my part I find it diffikult  
enuf to kome mine wunse a week.”

## LETTUR XI.

YOUR Tutor, in his  
remarks to me upon your studes, ob-  
zervs that (konfiding in your abilletes)  
you ar too apt to defer the persaurm-  
anse of them to the last minnit. You  
wil find, my deer Charles, upon a littl  
reflekshun, that this is a mutsh grater  
fawlt than you ar aware of. I dare say  
you woud feel yurself a littl offended  
if you were akkuzd of indolense; yet  
the akkuzashun woud be just; I need  
only adduse your kondukt on this hed  
to proov your guilt.

Konsiderd thus, I am perswaded you  
wil loze no time in rektefying this  
error. The mischevus konsekwenfes

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of indolence ar too glaring to rekwire  
enumerating; I skrupl not to affirm  
it a heinus vise.

Remembur, hware mutsh is given,  
mutsh wil be rekward; but hwilst this  
monstur is your kumpanyun you wil  
giv but a retshid akkout of the talents  
intrusted to your kare.

LETTUR XII.

DEER CHARLES,

AS you must be konvinsh  
the rules I preskribe for your kondukt  
ar kalkulated to promote both your  
prezent and futeshure happenes, I feel a  
reliance that you reseve my lektshures  
with gratetude; and that you wil re-  
turn me the only rekkumpense I kan  
dezire, your best endevurs to profit  
by them.

I shal in this lettur rekkummend  
the most skrupulus regard to truth and  
sinserety. In evry transakshun in  
life, you wil find hwot supereur ad-  
vantajes

vantajes ar obtained, by the konstant yuse of theze eksellent kwalletes: in the same proporshun as the substanse eksedes the shaddo in valu, the realley of a vertshu eksedes the apperanse of it.

The sinere uprite man wil puzzes that happenes hwitsh is the shure reward of konshus rektetude. He wil not only find his akkout in the esteme of awl good men, but hwot is of infinitely grater impaurtans wil obtain the approbation of that awl-wize benevolent Being who faurmd us, and to hoom the inmost releses of the human hart ar known.

### LETTUR XIII.

HAVING endeuvrd to show the advantages of truth and sinerety, let us obzerv the kontrast by tutshing upon their oppozits, falshood and dissimulashun.

I beleve it wil not be found a very diffekult task to proov hware the advantage lies; for admitting the dissem-



blur to obtane the objekts he is in pur-  
 sute of, by impozing himself upon the  
 wurld for hwot he is not, it is im-  
 possebl but, soonur or latur, he wil be  
 diskuvurd; Natshure kannut alwaz  
 ware a disgyize; she must at times ap-  
 pere in her nativ kullurs: and the dis-  
 sembling hippokrit thus brawt to lite,  
 wil reseve the just reward of his per-  
 fedy. At this krisis hwitsh way wil he  
 turn for kumfort? Kan he ekspekt to  
 find it from his fello kretshures, thoe  
 hoom he has bin in the konstant ha-  
 bit of deseving? Kan it be found in  
 his own hart? Impossebl. A kon-  
 shense loded with gilt must be miz-  
 zerabl. Kan he (astur a life spent in  
 falshood and dissimulashun) dare to  
 raize his eyes to that Being, hoo is the  
 essense of truth? On evury side the  
 prospekt is ekwally drery, and the dis-  
 semblur wil be oblijd to aknollidje the  
 wikednes, the folly of his kondukt, and  
 that sinferety alone is tru wisdum.

LETTUR XIV.

DEER CHARLES,

THERE is not a vertshu I woud more strongly rekkummend the praktis of than perseveranse; it is in vain to ekspekt to make a konspikuus figure, or even a respektabl wun, without it; with it, there is nuthing, however seemingly impossebl, but may be obtained.

Demosthenes is the most memmurable instanse I kan giv of wun aktuuated by this noble vertshu. With evry defekt for an orratur, Demosthenes woz determind to be wun. He stammurd eksfessively, had a weke voise, a thik way of speeking, and breethd very quik. To surmount theze obstakls, he put smawl pebbls into his mouth, and in this mannur woud repeet verses without interrupshun, wawking at the same time up or down steep or diffekult plases. He had kontraktet an awkurd mannur of shrugging up his sholdurs,  
to

to remedy this, he praktisd in a narrow kind of pulpit, ovur hwitsh hung a sharp instrument, in sutsh a mannur, that if in the beet of akshun this motion eskapd him, the point remindid him of his errur. Thus by perseveranse, Demosthenes, hoo in his furst essay was hisd by his awdeturs, became so sellebrated that awl Greece kame to Athens in krouds to heer him.

## LETTUR XV.

IT is but too kommun, my Son, for thoe hoo ar blest with abilletes and faurtunes, to assume a hawty superfilyus deportment; to konfidur sutsh as ar plasd by Provedense in a more humbl sfere, as beings of a different natshure to themselvz, as sent into the world meerly to ad to ther gratefekashuns, and to assist by ther industrius labur to the lugzureus appetites of theze fashed lords of the kreashun; -not konsidering the forse from hwense ther blessings ar derivd, they arrogate

rogate to themselvz a merit hwith has no egzistense but in ther own emadjinashuns.

The welthy man has indede abundant rezon to show his gratetude; to him the meens are givn to diffuze hap-penes to awl around; he has the powur to dispel the sorros of the indejent; to chere the hart of the diskonfolate wido; to bekum a father to the fatherles: but hwen, insted of imploying his ritshiz and powur for theze befevolent purpuzes, he skwandurs the saurmur in idl dissepasshun, and makes yuse of the lattur to injur, haras, and oppres his poor neibur; insted of a blessing he may very proppurly be konsiderd a pest of sosity.

## LETTUR XVI.

MY DEER SON,

I THANK you for your let-tur and the essay hwith akkumpanyd it; with the lattur I am mutsh plezed,  
and

and more partikularly so with the sub-  
jekt; you koud not hav treeted upon  
a noblur wun than Merfy. I flattur  
meself the sentements you hav eks-  
pressid upon this egzalted vertshu, ar  
the jenuin effuzhuns of your hart, that  
you wil nevr loze site of this god-like  
kwollety, but remembur that

“ Merfy is twise bleffid;  
“ It bleffeth him that givs and him that takes;  
“ ’Tis mitiest in the mitiest; it bekums  
“ The throned monnurk bettur than his krown;  
“ His septer shows the forse of temporel powr,  
“ The attrebut to aw and majesty,  
“ Hwarein doth sit the dred and feer of kings;  
“ But merfy is abuv this septurd sway,  
“ It is inthroned in the harts of kings!  
“ It is an attribute to God himself!  
“ And erthly powr doth then show likest God’s,  
“ Hwen merfy sezons justis.”

## LETTUR XVII.

IT is the remark of an  
eksellent riter, that “ Ingratetude is a  
krime so shameful that the man was  
nevr yet found, who woud aknollidje  
himself gilty of it.” The obzervashun  
is



is fertanly founded in truth; tho we ar shokd with daily instanfes of this detestabl vife, there is not a persun but woud entur his protest agenst the kummishun of it.

Ingratetude to our Kreator is, alas! but too prevvalent: and heer I am apprehensiv very fu indeed kan totally akkwit themselfvz. From his benifefent hands we reseve akkumulated benefits, yet does anny thing hapn kontrary to our kontraktet ideaz, our blessings are forgotn; we are restles and impashtent to obtain that, the puzzeshun of hwitsh woud, in awl probabileyty destroy the happenes we at prezent enjoy.

Humanety shuddurs at the ingratitude too freekwently shown by children to ther parents. And here, did not the melankoly proofs kontinnually prezent themselfvz, we shoud skarsely think it possebl, that forgetting the tiez of natshure, the thouzend oblegashuns du to the awthurs of ther being; children koud for the numerus benefits they hav resevd, make them sele in return

“How

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"How sharper than a serpent's tooth it is  
"To have a thankless child."

Your kondukt, my son, makes me  
hope this bittur anggwiſh is not re-  
zervd for

Your affekſhunate Father.

LETTUR XVIII.

INGRATITUDE to our  
benefakturs wil be found ekwally prev-  
alent with the instanſes menſhund  
in my laſt. A ſlite tetrospekt of man-  
kyind wil furniſh us with glaring proofs;  
I ſhal kontent myſelf, howevur, with  
produſing the folloing.

Camillo woz at a very erly aje de-  
privd of his parents, hooze ſerkum-  
ſtanſes were ſo deplorabl that ther ef-  
fekts were not neer ſuffiſhent to diſ-  
charje ther dets. The child, in this  
deſtetute kondiſhun was taken by Ho-  
neſtus, the friend of the deſeſed pa-  
rents. With a fathur's tendurnes he  
reerd the youth; gav him an ekſellent  
edukaſhun,

edukashun, and, at a proppur pereud,  
plafd him with an oppulent merchant;  
his abilletes soon made him of konse-  
kwense; his mastur offurd him a share  
of his biznis: and his jenerus patron  
advansd the munny rekwizit for the  
undurtaking. By a train of unfaurtshu-  
nate events, Honestus, in the deklined  
of life, is redusd to pennury, and the  
kruel ungrateful Camillo rowling in  
affluense, permits the benevolent frend  
of his youth to ware out the remaindur  
of his days in indejense and obfkurety.

The infamy of Camillo, at the time  
it raizes your indignashun, wil, I flat-  
tur meself, giv you a just abhorrense of  
this detestabl vise.

## LETTUR XIX.

IT is the wish of all man-  
kyind to be happy, and yet how very  
fu attain this blessing. This shoud  
appeer stranje, sinse the road to happe-  
nes is direkt and plain. It konsists in  
this singl wurd; Kontentment. To

C

the

the man puzzessing this frame of mind awl natshure wares a smilng aspekt ; he is happy in himself, and kommune-kates a kyind of happenes to awl around. Did we esteamate as we awt the blessings we enjoy, abundant rezn woud be found for kontent. Our serkumstanfes are nevur redusd to so low an eb, but there wil be sum mikstshures of mersy and favor diskuverd ; we shal stil se menny in a more destitute fittshuashun than ourselvz ; and it is ingratetude to God to be kontinuallly fretting at our disappointments, and ovurlooking our advantajes.

Men argu very absurdly hwen they say, koud we attain futsch a kumfort we shoud be happy ; our wishes ekstend no further : yet the objekt obtained, they find themselvz ekwally remote from happenes as before ; nu wants wil kontinuallly pres forward, and the mind wil remain as dissattisfyd as at hur furst setting out.

It appeers then, from the abuv, the only chanse we hav for happenes, is to be perfektly kontented in the fittshuashun

shun in hwitsh Providense has plasd us,  
and that it is our duty to

“ Submit in this, or anny othur sfere,  
“ Sekure to be as blest as we kan bare.”

## LETTUR XX.

DEER CHARLES,

THE propensetys with  
hwitsh we ar baur, hwethur of a vert-  
shuus or vishus kind, wil, in propor-  
shun to the enkurridgement they reseve,  
grow up with our yuth, and as we in-  
krese in yeers, obtain a fermur puz-  
zeshun of the mind. It behoves us  
then, with the most skrupulus atten-  
shun, to egzamin ourselvz; to perse-  
vere with unremitted egzershun in  
promoting the lawdabl, and eksterpat-  
ing the base kwalletys we puzzes.

There kannot, I shoud think, be a  
more retshid sittshuashun than to be in  
det, without a prospekt of being abl to  
C 2                      discharje

discharje the demands we ar liabl to. Wun woud suppoze it impossebl the man givn to kontrakt dets shoud know, that the moment he transgreses pai-ment, his kredetor has the powr of tak- ing from him the deereft blessing of life, his libberty; that without defa- mashun he kan konfer on him the most opprobreus titl, that of being un- just. Aded to this, kan there be anny thing more humileating than to be afraid to see anny man brething; yet this is the presise sittshuashun of the dettur.

Be it your kare, my son, to shun this disgrafe; repres evury inklenashun of puzzeffing hwot you hav not the meens of obtaneing; nevur permit your ekspenses to ekwal your inkum, nor suffur anny indusement to make you inkur a demand you hav not ampl meens to anser.

LETTUR



## LETTUR XXI.

“ ’Tis Slandur,

“ Whoze edge is sharpur than the furd, whoze tung

“ Outvenums awl the wurms of Nile; whoze breth

“ Rides on the posting winds, and doth bely

“ Awl korners of the wurd. «Kings, kweens, and

“ states,

“ Maids, matruns, nay, the sekrets of the grave,

“ This viperus Slandur enturs.”

Thus justly does Shakespeare, the grate mastur of the human mind, speek of this hateful, this kowurdly vise. I giv it a plase in theze letturs, bekawz I woud hav you partikulerly on your gard agenst suffering it, in the flitest degre, to find a harbor in your bozum. The publik robbur as vued with the kalumneatur, appeers an innosent karaktur; the faurmur sezes your propurty, and there the injury ends; but the detraktur, like the basest of assassins, stabs in the dark, and givs a mortal wound to your reputashun, hwilst himself is not in the leest benefited by

C 3

the

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the irrepperabl injury he has dun, eksept in the grattefekashun of his malevolent dispozishun.

LETTUR XXII.

MY DEER CHARLES,

IT is not suffishent that in yurself you ar no flandurur, you must go furthur, you must shut your eers agenst skandel, and rezolv nevur to lissin to the invenumd tale. The resevur of stohn goods bekums a party in the theft; in the same mannur, he who lissins to the resital of his neibors errurs (hwitsh, if not invented, are no dout hily aggravated) bekums an akfessary in the kalumny, and in gilt fawls but littl shorth of the reportur.

If the kondukt of uthur men bekum the topik of your konversashun, eksphasate on ther vertshus, but hav nothing to do with their defekts. The best of us, my son ar but too fawltly, and it woud bekum us mutsh bettur to  
endeavour

endeavour sincerely at amending hwot is  
rong in our own dispozhuns, or to  
speek in the wurdz of the Skriptshure,  
“To draw the mote from our own  
eye, before we attempt to meddl with  
the beam that is in our bruthur’s eye.”

LETTUR XXIII.

DEER CHARLES,

IN rekkummending per-  
severanse and industry, I woud not be  
understood to be an enemy to amuze-  
ment; relaxfashun is ekwally nesses-  
fery to the helth of the body, as study  
to the improovment of the mind; but  
kare must be takn to make choise of  
futfh plezhurs as wil not hav a ten-  
densy to injur the objekts they ar  
ment to serv.

Wawking, riding, ekserfizes that  
kawl forth ajilety and egzersfhun, wil,  
at the time they ad strenkth to the  
body, giv addishonal vigur to the un-  
durstanding. This wil stil reseve a  
further

further improovment by devoting a porshun of our time to the sosity of a fu selekt frends; hware in cherful innoſent konverſaſhun, the aktiv powrs of the mind may be diſplayd, and the ſole inſenſibly led to the luv and praktis of vertſhu.

There ar alſo publik amuzements, nwith, modderatly purſued, wil be ſerviſabl; of theze the ſtaje ſtands foremoſt, hooze end is “ To hold as ’twere the mirur up to Natſhure, to ſhow Vertſhu hur own ſetſhure, ſkorn her own imaje, and the very aje and body of the time its ſaurm and preſſhure.”

Thus, my deer Charles, may our ours of lezhure be proffitably diſpoz d of, and amuzement thus purſued, wil kawz us to return to our ſeveral dutys with redubbled enerjy.

## LETTUR XXIV.

EVURY purſute immoderately givn way to, defeets its own dezines; thus amuzement, hwen it is ſuffurd

suffurd to bekum our cheef konfern,  
lozes its valu, pawls upon the senses;  
and that hwitsh by its modderate yuse  
woz a sourse of plezhur, bekums by  
the abuse a real pain.

I rekkummend to you therfore al-  
waz to be upon your gard, to watsh  
yurself narroly; and shoud you per-  
seve the luv of amuzement gaining an  
assendenfy in your mind, shun it as  
you woud a kontajun; fly to your  
studes, to the attanement of nollidje  
and verstshu; theze wil prov a sheeld  
agenst the allurements of vise, and  
wunse obtaned wil pave the way to  
lasting and solid happenes.

An inaurdenate luv of plezhur is  
destruktiv to awl klāsses of mankyind;  
to the jentlman it tends to fertin diz-  
onnur; to the man of biznis, it kawzes  
that irrezolushun and prokraftenashun  
hwitsh leeds to bankrupsy; and to awl  
its deluded voterys it entails fertin  
mizzery.

I am perswaded theze konfidera-  
shuns wil hav du wait with you. that  
you wil not permit amuzement to ob-  
tane the furst plase in your mind, but  
wil

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wil purfu it only as a neffeffery releef  
from the dutys of life.

LETTUR XXV.

MY DEER SON,

I RESEVD your lettur,  
and am delited with the karaktur you  
giv me of your yung frend. You de-  
fcribe him as being affabl, oblijing,  
komplezant; as wun hoo plezes awl,  
and with hoom awl ar plezed. Your  
warm and anemated kommendashuns  
make me hope that you fe thoze  
ameabl kwalletys in ther tru lite, that  
you wil endeuvur to imetate so good an  
egzampl, and to let the koppy ekwal, if  
poffebl, the orijenal.

There is nothing we awt more to  
inkurridje in ourfelfz and uthurs than  
good natfhure. Were this kwallity in  
more jeneral yufe, woud men in ekf-  
chanje for envy, mallis, and injuftis,  
fubftitute the jentler vertfhues of kyind-  
nes, benevolenfe, and good-wil to etfh  
uthur;



uthur; the kalametys insedent to humanity woud be materealy lessend, and the paths of life too offn strowd with thorns woud be kuvurd with rozés.

I shal konklude this lettur in the wurd of Mr. Addison.

“ Good-natshure is more agreabl in konversashun than wit, and givs a fertin air to the kountenansh whitch is more ameabl than buty. It shows vertshu in the fairest lite; takes off in sum mezhur from the defaurmity of vise, and makes even folly and impertinense suportabl.”

it

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## LETTUR XXVI.

I KNOW not, my deer Charles, a kwallety so injureus to the puzzessur as wit, hwen uzed without diskreshun; and evn hwen kuppld with good-natshure, it wil be found at best but a danjerus kumpanyun. The pretendur to wit, who undur the idea of displaying his abilletys, levels his jokes

at

at random, regardles of the feeling of thioze who smart undur the lash of his ridekule, wil soon diskuvur, that if the satur be applawded, the saturest wil be dispizd. Peple are very apt to enjoy a jest at the ekspanse of ther neibur; but hwen they reflekt they ar ekwally liabl to bekum the nekt objekts of it, they wil unite ther forses agenst the kommun enemy; and tho they kontinu to like the trezen, wil detest the traitur. The good-natshurd wit, who from the natshurel livelenis of hisdispozishun, knows not how to avoid this propensety of jesting; hoo being an enemy to none, emadjins himself sekure from making enemys; shoud rekkollekt, that unles the persun playd upon be ekwally good-natshurd, (a chanse very mutsh agenst him) the atak innosently givn wil be returnd with asperety.

The danjur of wit is thus butifully deskribd by Sterne.

“ Trust me this unwary plezzentry of thine, wil soonur or latur bring thee into skrapes and diffekultys, hwitsh no after-wit kan ekstrekate thee out of;  
toq

too oft I see it happ'ns in thozs fallys,  
that the persun laft at, konfidurs him-  
self in the lite of the persun injurd,  
with awl the rites of futfh a fittfhua-  
fhun belonging to him; and hwen  
thou vuest him in that lite too, and  
rekkunest upon his frends, his famely,  
his kindred and allize; and mustereft  
up with them the menne rekrutes  
hwitfh wil list undur him from a sense  
of kommun danjur, 'tis no ekstrava-  
gant arithmetik to say, that for evury  
ten jokes thou hast got an hundred  
enemys; and 'til thou hast gon on  
and raizd a fwawrm of wofps about  
thine eers, and art haf stung to deth  
by them, thou wilt nevur be konvinfd  
it is so."

## LETTUR XXVII.

HE that is truly polite  
knows how to kontradikt with re-  
spekt, and to pleze without adjula-  
fhun; and is ekwally remote from an  
insipped komplezanse and a low fami-  
lyearety.

D

I do

I do not rekkollekt evur to hav met with a justur defenishun of good-breeding than the abuv: it points out in konfise but forsebl wurd, the differense between jenuin and affekted politenes, and planely shews the kwollesekashuns nessesserry to the attanement of the fawrmur.

In konversashun hware differanse of opinyun wil nattsthurally arize, hwen we ar thurroly konvinzd our arguments ar founded on rez'n and ekwety; a ferm, but at the same time respektful adherense to them bekums a duty; and kannot be konfiddurd as an impeetshment of our politenes.

Kandur and finserety is jenerally akkumpanyd with tru politenes: the man aktshuated with just ideaz of this kwollety, wil giv attenshun and respekt to merit in hwotever humbl garb she may be klothd; but at the time he pays a deferense to vertshu, he wil dizdane to flattur and pay kourt to welth and oppulense, hwilst the poz-zessur of them inherits vices hwitsh: his hart abhors.

LETTUR

## LETTUR XXVIII.

DERE CHARLES,

THE afflikting intellegense  
I am about to kommunekate, wil I  
am konvinfd kawz you the gratest  
unezenes; but before I relate the par-  
tikulurs, I woud wish you to bare in  
mind, that the events hwitsh okkur to  
us in this lfe, ar direkted by an awl  
wize Provvedense, hoo nevr affliktshis  
kretshures but for ther ultemate bene-  
fit; and to hooz dekreez it is our duty  
without a murmur to submit.

Know then, the wurthy Mr. Wil-  
liams to hooz frendly attentshun you  
ar so mutsh indeted, is gon to reseve  
the eternal reward of a life invareably  
spent in the praktis of evury vertshu  
that koud adorn a kristyun; about a  
week sinse a violent fevr sezed him,  
hooz approtshes were so rapid that they  
bade defianse to awl the skil that koud  
be yuzed for his prezervashun, he died  
the thurd day aftur he woz attakt,

D 2

leaving



leaving his relatives and friends in the deepest affliction at their heavy loss.

H wilt thou my son pay the tribute of a tear to the memory of this worthy man; let the reflection of his grave grieve thee for thy grief; let his sudden departure bring strongly to your mind the uncertainty of every earthly thing; let the remembrance of his virtues induce you to emulate them, and teach you so to live, that when it shall please the Almighty to call you from this world, you may be able to obey the awful summons without fear.

## LETTUR XXIX.

Among all the qualities of the mind, though there are many more shining ones, I know none so truly valuable as discretion: puzzling this, though we should have but moderate abilities, we cannot avoid making a respectable figure in life, and should very rarely fail of success in whatever

we



we undertook; without it, our akwirements (no mattur how grate they ar) wil proov but of littl impawrtanse; nay wil perhaps tend only to our injury, by making the mind aktiv to its own prejudis.

Diskreshun stamps a valu upon awl our uthur kwolletys; it instrukts us to make yuse of them at proppur times, and to turn them onnurably to our advantage; it shows itself alike in awl our wurdz and akshuns, and serves as an unerring gyide in evury okkurrense of life,

The diskrete man duz not only find benefit from his own talents; the kwollefekashuns of uthurs wil be obzervd by him, and he wil be kareful to attane ther perfekshuns, and konsekwently to be advantajd by them.

koud peint out menne uthur good konsekwenfes rezulting from diskreshun; but hope I have sade suffisient to proov its valu, and to make you emulus to attane this effenshal vertshu,

## LETTUR XXX.

TSHARETY my dere son  
 is amungst the vertshues I hope to se  
 tsherished by you ; and here I woud  
 not be undurstood to mene merely the  
 releiving our nabur's wonts, but that  
 tsharety hwitsh konsists in the most  
 libberal sentements and enlarjd affek-  
 shuns to awl ; hwitsh inklines us to  
 think wel of evury wun ; and insted  
 of surmizing evil hware there is nun ;  
 rathur indules us to dout the reallety  
 of it hware it is ; hwitsh kawzes us to  
 respekt vertshu in hwotevur fittshua-  
 shun she may hav tak'n hur abode,  
 and to detest nuthing but mene, sordid,  
 illibberal opinyuns.

The man endued with this most  
 nobl kwollety of the sole, wil be  
 ankshus to konsele the defekts of his  
 nabur, zelus to wipe off enny unmerit-  
 ed stane his reputashun may hav sus-  
 tained ; ne wil rejoise at enny good  
 that may hav akkrued to him, wil  
 lament

lament his misfawrtshunes, and wil to the utmost of his powr soff'n and alleveate them: puzzessing this god-like kwollety, he wil be happy himself and the sorte of happenes to awl around him; ekwally a stranjur to envy, mallis, and the hole trane of sordid passhuns, he wil eksperence thozе delites, hwitsh ar the shure attendants of a life yunefawrmly spent in the praktis of Good-wil and Benevvolense,

### LETTUR XXXI.

MY last treted on that brantsh of tsharety hwitsh regards our affekshuns to awl mankyind; let us pursu the subjekt, and konsidur it as egzamplefied in our akshuns; and here I may ventshure to assert, that he hoo puzzesses the fawrmur, wil rarely be found defishent in the lattur.

To the bounteful hand of our grate Kreatur, we ar indetted for the vareus blessings we enjoy; nor kan we make him a return more akseptabl, than  
" To

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“To dele our bred to the hungry and to bring the poor that ar kasts out to our house; hwen we se the naked that we kuvur him, and that we hide not ourselvz from our own flesh.”

Besides the sattisfakshun the mind must reseve in the kontemplashun of a benevvolent akshun, hwot anemated hopes must akkumpany the thawts of the tsharetabl man, hwen he reflekt on theze wurdz of our Saveyur! “Kum ye blessed tshildren of my Father, inherit the kingdum preparad for you from the beginning of the wurd.”

At the time we ar releving the wonts of the poor, we must endeavur to diskrimenate the dezerving from the unworthy; to be kareful that hwot we hav in our powr to giv be not lavishd on the idl impawrtunate beggur, but bestowd on the realy unfawrtunate, on thozz hoo by unavoidable misfawrtshunes ar fawln from affluense to penury; on industreus famelys laburing undur nesessety and wont; on sutch as ar worn out with labour or disabld by siknes from erving ther

ther subsistence ; theze ar the objekts  
we ar bound to releve and be ashshurd  
my Son " With sutfh sakkrefizes God  
wil be wel plezed,

## LETTUR XXXII.

MY DERE CHARLES

THE subjekt of wun of  
my fawrmur letturs woz Good-  
natshute ; by hwitsh I ment not to be  
undurstood merely that konstetushunal  
good-natshure hwitsh is bawrn with  
us ; no gratur degre of merit is du to  
us on this akkount, than for enny  
uthur fortuetus kwollety we may  
tshanse to puzzess ; but this gift wil  
fawrm an eksellent foundashun to  
wurk upon, and by a rite applekashun,  
we hav the powr to improov it into a  
morral vertshu,

Hwilst our good-natshure is shown  
indiskrimenately to awl ; hwilst we  
lavish our favurs and bestow our re-  
gards ekwally to the vishus as to the  
vert-



vertshuus; hwilft no supereur attention is paid to merit, but awl alike share our libberalletey, we ar grosely misappling this talent, and insted of meriting praize we dezerv senshure.

Our good-natshure wil be truly shown hwen employd in earnestly endeavoring by kyind and jentl admonishun to draw the rash unthinking man from vise and folly; to giv our protekshun to the dezerving; to assist him ev'n tho' sum inkonveneense, or the risk of part of our proppurty may rezult to ourselvz from it.

This is the tru kritereun of good-natshure; thus employing it for the jeneral benefit of mankyind, we shal hwilft distsharjing our duty to the kommunety essenshally promote our own happenes,

### LETTUR XXXIII.

I HAV awlreddy rek-kummended ekserfise to you as absolutely nesseserry to the helth of the  
boddy;



boddy ; anuthur eksellent prezervativ  
is temperanse. Hware our avvoka-  
shuns ar of sutth a kyind as to prevent  
our having suffishent opportunitys for  
ekserfize, this wil be found a good sub-  
stetute ; it awlso puzzeffes thozе peku-  
leer advantajes beyund awl uthur  
menes, that it is in evury man's powr  
to praktis it, at awl sez'ns and in awl  
plases ; without ekspense, los of time,  
or interrupshun to biznes.

It is not in my powr to lay down  
enny presize rules for your guvurn-  
ment on this point ; the konstetu-  
shuns of men being so vareus, that  
hwot in wun mite be temperanse,  
woud in anuthur be ekfes ; therfore  
hwotevur is nessefferry for the prezer-  
vashun of our boddys ; hwotevur kums  
within the bounds of modderashun,  
and hwot transgreses thozе bounds,  
must be left to our own judjment ;  
but if we be determind to avoid awl  
superfluety in our sustenanse, we shal  
very rarely er ; sinse it is in evury  
wun's powr to judje, hwot porshun  
of nurrishment his konstetushun re-  
kwires.

Natshure

Natshure not visheated by habit is  
ezely fattisfied; she kontents hurself  
with rez'nabl and modderate refresh-  
ment; but wunse givn up to the  
dominyun of kustum, hur dezires ar  
boundles; the more they ar induljd,  
the more egur they bekum; nor wil  
they sese to egzert ther sway, til our  
rez'n and undurststanding be intirely  
subdued, and awl that is valuabl in life  
fawl a sakkrefize to the inawrdenate  
induljense of our appetites.

### LETTUR XXXIV.

AS nothing kan be more  
disgusting in sosity than an assum-  
ing arroganse, so nothing wil more strongly  
kummand attenshun and respekt than  
modesty: this kwollety bekums us at  
enny aje and in awl sittshuashuns;  
but is more pekuleerly inkumbent on  
a yung man just emerjing from his  
studdys, and entering into the bizzy  
senes of life.

Re-

Remembur therfore (hwotevur advantages you may hav derivd from your natshural abilletys being kulteved and I flattur meself in a grate mezhure maturd by the aid of an eksfellent edukashun) nevur to obtrude your opinyun upon enny subjekt: lis'n with attenshun to the obzervashuns of uthurs, and endevur to retane futsk remarks as may ad to your jeneral stok of nollidje: if you ar askd for your sentements on the mattur in dispute, giv them with a respektful diffedense; and shoud it happ'n that your arguments hav suffishent wate to giv you a desided supereorety ovur your opponents, yuze your viktury with moderashun; and on awl okkashuns appere more solissetus to gane instrukshun from thozе with hoom you konverse, than to offur it.

By pursuing this kondukt you wil obtane menne and grate advantages; thozе hoo set but a modderate prise on ther own merit wil not sale to be valued and esteemd; hwilst the man hoo from his are, his hawty treetment of uthurs, and his fansyd supereorety

E

ovur

ouur them; givs himself kredit for a  
a gratur porshun of nollidje than he  
has in his powr to produse if kawld  
upon; wil find mankyind very reddy  
to kawl in kwestshun the abilietyes he  
reely puzzeffes; and apt to konfidur  
him in no uthur lite, than as an im-  
pawstur, hoo has endevurd to impoze  
himself upon the wurd for hwot he is  
not.

### LETTUR XXXV.

- “ Look round.—The reks of play behold,  
“ Estates dismembur’d, morgadjd, sold;  
“ Ther ownurs, not to jales konfind  
“ Show ekwal povvurty of mind.  
“ Sum, hoo the spoils of naves were made;  
“ Too late attempt to lern ther trade;  
“ Sum for the folly of wun our,  
“ Bekum the durty tools of powr;  
“ And, with the mersenary list,  
“ Upon kourt tsharety subsist:  
“ You’l find at last this maksim tru;  
“ Fools ar the game hwitsh naves pursu.

THE folly and pernissus  
konfekwenses of the destruktiv habit  
of gaming, ar thus deskribd by Gay:

we

we shoud skarfe think it kredebl, this pashun koud be so jenerally prevvalent did not sad ekspereense konferm it in a thouzand melankoly instanfes. Truly dredful ar the konsekwenfes jenerally attendant upon the praktis of this vise.

The gamestur in the pursute of his gratefekashuns, not only barturs his own happenes, but entales fertin mizery on awl thoze, hoo ar unfawrtshunatly dependant upon him. Were it possebl to limit the punnishment of this krime to the perpetratur of it, there woud be littl room for pitty; but hwen it is rekkollekted that a dezerving wife and innosent ofspring ar too off'n involvd in the jeneral ruin, we kannut avoid lamenting the shoking effekts of play, and beholding this rooenus propensety with a just abhorrense.

Let me konjure you, my dere Charles, striktly to gard agenst the enkrotshments of this danejurus pashun, shun its retthed votarys; and nevur (hwen you kan possebly avoid it) permit play to fawrm a part of your amuzements.



## LETTUR XXXVI.

MY DERE SON,

THE time is now fast approaching, hwen you wil be kawld upon to kwit thozе studys you hav so happely prosekuted undur the paternal kare of Mr. H— and to persawrm your part in the more aktiv sēnes of life; I look forward to your futshure kondukt with konfedense; undur a ferm perswazhun, that hwotевur your destenashun may be, you wil akt with that onnur, dilejense, and diskreshun; as wil not only reflekt kredit upon yourself, but at the same time enschure your happenes.

Hwilst you ar persawrmīng your duty by a vidjilant konsheenshus distharje of the employment you ar engajd in; hwile by a perservering industry, frugalety, and ekonomy, you ar lawdably endevuring to improov your sittthuashun in life; you must be kareful that your solissetude duz  
not



not betray you into that ankfiety  
hwith may be attended with unezenes  
and despondensy ; and hwith in a grate  
mezchure shows a distrust in Provve-  
dence. Let not a too egur pursute  
astur welth, or providing supplize for  
the nesessetys of this life ; make you  
forget that you ar dezind for anuthur ;  
and shoud you ekspereense disappoint-  
ments in the ekspected sukses of your  
plans, let them not kawz you to  
repine ; but alwaz remembur, that  
you ar at the dispozal of a just, awl-  
wize Kreator ; hoo wil nevur dezert  
thoze hoo put an impliffit trust in  
him.

# LETTUR XXXVII.

DERE CHARLES,

IN your kommerse with  
the wurld, you must ekspekt fre-  
kwently to meet with disappointments  
and vekfashuns ; to be enabled to bare  
theze unavoidabl evils with a tsherful

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serenity; cherish and incurridge a  
peseabl forgiving dispoziſhun; averſe  
to giving offense, and ankſhus to kul-  
tivate an ammekabl interkoſe with  
ſoſiety.

Be not tenaſhus about trifles; on  
the kontrary alwaz ſhow an unwil-  
lingnes to kontend for them; and in  
konteſts that kannut be avoided keep  
a wotſhful gard ovur yourſelf, to pre-  
vent your being betrayd into an im-  
proppur waarmth of tempur; trete  
the ſubjekt in diſpute with a kool  
modderate ſpirit, and you wil ſkarſely  
ſale to manaje it with judgment.

At the time I am rekkummending  
a peſeabl forgiving tempur; I muſt  
ad that it ſhould be ſupported by a  
kanded wun; by a jeneroſety of diſ-  
poziſhun, evur reddy to vu the kon-  
dukt of uthurs with farenes and a lib-  
beral imparſhealety; by a noble diſ-  
dane of thoze jellus, ſuſpiſhus kwol-  
letys, hwitſh ar evur prone to blaken  
and injur evury karraktur, and to  
aſkribe the moſt lawdabl akſhun to its  
wurſt motiv.

Pur-

Purfuing this line of kondukt ; a  
ftranjur to diftruf, and not dejene-  
rating into kredulety ; your life wil  
pafs on in a kalm unruffid ferennety ;  
ekwally happy in yourfelf, and in  
your konnektshuns with uthurs.

LETTUR XXXVIII.

IN my laft I rekkum-  
mended to you, to be pefeabl, forgiv-  
ing, and kandid ; but this is not awl  
that is rekwird ; you must be kyind,  
jenerus and fimpathizing : evur reddy  
with an aktiv zele to entur into the  
konferns of your frends ; feelingly  
alive to the diftrefes of uthurs ; prompt  
as far as your abillety ekftends to  
foff'n and releve them ; affabl, obli-  
ging and humane, to awl with hoom  
you hav an interkorfe.

Thus ardently engagd in the dif-  
tsharje of your fofhal dutys ; hwot real  
delite, hwot hart-felt joy wil be yours !  
How different your fenfashuns, with  
thofe of the malifhus, enveus man,  
hooz

hooz ideaz ar rapt up meerly in hwot konferns his own narro interests; hoo with a jandist eye vuze the sukses of his nabur; and with base unnattshural fattisfakshun, gluts himself with his disappointments and kalammetys.

The tru happenes of life is nown only to thoe, hoo with konjeneal minds entur into that mutshual interkorse of good offeses and kyind affekshuns hwitsh attatsh us, as it were insensebly to etsh uthur; hwitsh leeds us to kontemplate on the good fawrtshune of uthurs with delite, hwitsh givs us a lively interest in ther konferns, and hwitsh kawzes an unsaned joy to serkulate from hart to hart.

### LETTUR XXXIX.

MY DERE SON,

ANUTHUR duty, ekwally inkumbent upon you with thoe before menshund, is the guvurnment of your thawts and tempur: with  
respekt

respekt to the furst it may be urjd, that our thawts ar not absolutely in our powr; that improppur and irregulur ideaz hwitsh we kannut prevent, wil frekwently rize in our minds: this undoutedly is the kase; the mind is passiv in reseving the furst notises of things, aktiv in retaning or diskarding them; konsekwently no krime kan be imputed to us, for thozе spontaneous thawts hwitsh take plase in our emadjenashuns; thus far we ar innocent, but no farther; our merit or demerit wil appere, akkording to the enkurridjement they reseve from us.

If insted of dwelling upon impure thawts with komplasensy, insted of tsherishing the remembrance of past guilty plezhurs, and laying plans for the akkomplishment of futshure wuns; we endeavur earnestly to stifi evury emadjenashun that may in enny degre tend to subvert our vertshu; if a ferm determenashun to rezist awl allurements to vise has takn a rooted puz-zeshun of our harts, our viktury wil be komplette; but we shal be the more abl to attane this happy dispozishun,  
by



by turning our thawts to that hwitfh awt to be the mane biznes of our lives; and by a rezolufhun to giv up evury gratefekafhun of our pafhuns or apparent intereft, hwen it ftands in kompetifhun with our duty.

## LETTUR XL.

IN ordur to fukfede in the gnvurnment of your tempur; it wil be neffefferry for you to be konftantly on your gard; to put a tshék upon evury emofhun of angur you find rizing in your mind; to wotfh narroly, and to ftiff in its burth evury impulse of pafhun: by a konftant and habitual egzerfhun for theze purpozes, you wil obtane that kummand ovur your difpozifhun, as wil effektually prevent your being ruffld and made unhappy, by the menne untowrd ferkumftanfes you in kominun with the reft of mankyind muft ekspekt to ekspereenfe.

Ther-



Therefore at the time I rekwest your  
attenshun to this part of your duty (as  
indede to evury uthur that I hav  
treated upon) I hav an eye not only  
to your eternal happenes, but to your  
prezent welfare.

It is not neffesserry for me to kom-  
ment upon the pernishus effekts of  
angur and pashun; the dredful ekfes-  
ses they kawz thozе to be gilty of,  
hoo giv themselvz up to ther unkon-  
trolld dominyun, ar alas too frekwently  
seen. Be it your kare then, hwotevur  
insults you may reseve, hwotevur pro-  
vokashuns may be offurd; to stiff your  
rezentiment of them as mutsh as lize  
in your powr. Be not egur to take  
offense without just rez'n; but on  
evury okkashun, put the most favor-  
abl konstrukshun you possebly kan,  
upon the wurdс and akshuns of uthurs.  
Tsherish in your bozum that most  
ameabl of vertshues Mekenes: so shal  
you alwaz be reddy to be rekkunsild  
hwen an offense is aknollidjd; abl to  
modderate your pashuns, to avoid  
being ovur-baring or ful of yourself:  
this vertshu wil enabl you to submit  
kon-

60 *Orthographical Exercises.*

kontentedly to the dutys of an infereur  
stafhun shoud futh proov your lot;  
and to be of a lowly kondefending  
tempur, shoud Provvedense plase you  
in a supereur.

*A nollidje*

*A nollidje of the yuse and valu of time  
very impawrtant to youth.*

**T**HERE is nuthing hwitsh I more  
wish that you shoud know, and  
hwitsh fuer pepl do know, than the  
tru yuse and impawrtanse of time. It  
is in evury boddys mouth but in fu  
pepls praktis. Evury fool hoo flat-  
turns away his hole time in nuthings,  
utturs howevur, sum trite kommuni-  
plase sentense, of hwitsh there ar mil-  
lyuns, to proov at wunse, the valu and  
the fleetnes of time. The sun-dials,  
likewize, awl ovur Europe, hav sum  
injeneus inskripshun to that effekt;  
so that noboddy skwandurs away ther  
time without heering and seing daily,  
how nessesserry it is to employ it wel,  
and how irrekuverabl it is if lost. But  
awl theze admonishuns ar useles hware  
there is not a fund of good sense and  
rez'n to sudjest them, rathur than  
reseve them. By the mannur in  
hwitsh you now tel me you employ  
your time, I flattur meself that you  
hav

hav that fund : that is the fund hwitsh  
wil make you ritsh indede. I do not  
therefore, mene to giv you a kritekal  
essay upon the yuse and abuse of time ;  
I wil only giv you sum hints, with  
regard to the yuse of wun partikuler  
pereud of that long time hwitsh, I  
hope you hav before you ; I mene the  
nekst too yeers.

Remembur then, that hwotevur  
nollidje you do not sollidly lay the  
foundashun of before you ar eiteen,  
you wil nevur be mastur of hwile you  
brethe. Nollidje is a kumfurtabl and  
nessesserry retrete and sheltur for us in  
an advansd aje ; and if we do not  
plant it hwile yung, it wil giv us no  
shade hwen we grow old.

I nethur rekwire nor ekspekt from  
you grate applekashun to books, astur  
you ar wunse thrown out into the  
grate wurd. I know it is impossibl ;  
and it may evn in sum kases, be im-  
proppur : this, therefore, is your time,  
and your only time, for unweryd and  
uninterrupted applekashun. If you  
shoud sumtimes think it a littl laboreus,  
konsiddur, that labur is the unavoidabl  
fateeg

fateeg of a nessesserry jurny. The more ours a day you travel, the soonur you wil be at your jurnys end. The soonur you ar kwollefide for your libburty, the soonur you shal hav it; and your mannumishun wil entirely depend upon the mannur in hwitsh you employ your intermedeate time. I think I offur you a very good bargain hwen I prommiz you, upon my wurd, that if you wil do evury thing that I woud hav you do, til your ar eiteen, I wil do evury thing that you woud hav me do asturwards.

CHESTERFIELD.

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*The nessessety of fawrming relidjus Prinseples at an erly aje.*

AS soon as you ar kapabl of reflekshun, you must perseve that there is a rite and rong in human akshuns. You se that thoze hoo ar bawrn with the same advantajes of fawrtshune, ar not ekwally prosperus in the kourse of life. Hwile sum of them by wize and



steddy kondukt, attane distinkshun in the wurld, and pass ther dayz in kumfurt and onnur; uthurs of the same rank, by mene and visshus behaveyur forsit the advantajes of ther burth, involv themselvz in mutsh mizzery, and end in being a disgrase to ther frends and a burden on sosity.

Erly, then, you may lern that it is not on the eksternal kondishun in hwitsh you find yourselvz plasd, but on the part hwitsh you ar to akt, that your welfare or unhappenes, your onnur or infamy, depend.

Now, hwen beginning to akt that part, hwot kan be of grater moment than to regulate your plan of kondukt with the most sereus attenshun, before you hav kommitted enny fatal or irretravabl errurs? If insted of egzerting reflekshun for this valuabl purpus, you delivur yourselvz up, at so kritekal a time, to sloth and plezhure; if you refuse to lisen to enny kounsellur but yumur, or to attend to enny pursute eksept that of amuzement; if you allow yourselvz to flote loose and kareles on the tide of life, reddy to reseve  
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enny direkshun hwitsh the kurrent of fashun may tshanse to giv you; hwot kan you ekspekt to follo from sutsh beginnings? Hwile so menne around you ar undurgoing the sad konsekwenses of a like indiskreshun, for hwot rez'n shal not theze konsekwenses ekstend to you? Shal you only attane sukse without that preparashun, and eskape danjurs without that prekawshun hwitsh is rekward of uthurs? Shal happenes grow up to you of its own akkord and solisfit your akseptanse, hwen, to the rest of mankyind, it is the frute of long kultevashun, and the akkwezishun of labur and kare?

Deseve not yourselvz with sutsh arrogant hopes. Hwotevur be your rank, Provvedense wil not for your sake reverse its establisht ordur.

By lis'ning to wize admonishuns, and tempuring the vivasety of yuth with a proppur mikstshure of sereus thawt, you may inshure tsheerfulness for the rest of your life; but by delivuring yourselvz up at prezent to giddenes and levety, you lay the

F 3

founda-

foundashun of lasting hevvenes of hart.

BLAIR.

*The akkwezishun of vertshuus Dispos-  
zishuns and Habits a nessefferry Part  
of Edukashun.*

HWEN you look forward to thozz plans of life, hwitsh ethur your serkumstanfes have sugjested, or your frends hav propozd, you wil not hezitate to aknollidje, that in ordur to pursu them with advantaje, sum preveus disseplin is rekwezit. Be afshurd, that hwotevur is to be your professhun, no edukashun is more nessefferry to your sukses, than the akkwirement of vertshuus dispozishuns and habits.

This is the yuneversal preparashun for evury karraktur, and evury stashun in life. Bad as the wurd is, respekt is alwaz paid to vertshu.

In the yuzhual kourse of human affares it wil be found, that a plane undur-

undurstanding, joind with aknollidjd wurth, kontributes more to prosperety than the britest parts without probety or onnur.

Hwethur siense, or biznes, or publik life be your ame, vertshu stil enturs for a prinsepl share, into awl thoz grate departments of sosity. It is konnekted with emenense, in evry libberal art; with reputashun, in evry brantsh of fare and useful biznes; with destinkshun in evry publik stashun.

The vigur hwitsh it givs the mind and the weit hwitsh it ads to karraktur, the jenerus sentements hwitsh it brethes, the undawnted spirit hwitsh it inspires, the ardur of dillejense hwitsh it kwikens, the fredum hwitsh it prokures from pernishus and disonpurabl avokashuns, ar the foundashuns of awl that is hi in fame or grate in sukses among men.

Hwotevur ornamental or engajing endowments you now puzzes, vertshu is a nessesserry rekwezit, in ordur to ther shining with proppur lustur. Feble ar the attrakshuns of the fairest  
fawrm

fawrm, if it be suspected that nothing within korresponds to the plezing appeeranse without. Short ar the triumphs of wit, hwen it is suppozd to be the vehekl of mallis. By hwotevur arts you may furst attrakt the attenshun, you kan hold the esteeme and sekure the harts of uthurs only by ameabl dispozisishuns and the akkomplishments of the mind.

Theze ar the kwolletys hooz influence wil last hwen the lustur of awl that wunse sparkld and dazld has passd away.

BLAIR.

*Indolense and wont of Thawt.*

THERE are too sorts of undurstandings; wun of hwitsh hindurs a man from evur being konfidurabl, and the uthur kommunly makes him redikkulus; I mene the lazy mind and the trifling frivolus mind. Yours I hope is nethur. The lazy mind wil  
not

not take the trubbl of going to the bottum of enny thing ; but, diskuridjd by the furst diffekultys (and evury thing wurth knowing or having is attended with sum) stops short, kontents itself with ezy, and konsekwently superfisnal nollidje, and prefers a grate degre of ignoranse to a smawl degre of trubbl. Theze peple ethur think or reprezent most things as impossebl ; hwareaz fu things ar so to industry and aktivety. But diffekultys seme to them impossebilletys, or at leest they pretend to think them so, by way of ekskuse for ther lazenes. An our's attenshun to the same objekt is too laboreous for them ; they take evury thing in the lite in hwitsh it at furst prezents itself, nevur konfiduring it in awl its different vuze ; and in short, nevur think thurroly. The konsekwense of this, is, that hwen they kum to speek upon theze subjekts before peple hoo hav konfidurd them with attenshun, they only diskuvur ther own ignoranse and lazenes, and lay themselvz open to anfers that put them in konfuzhun.

The



The trifling and frivolous mind, is alwaz bizzed but to littl purpus; it takes littl objekts for grate wuns, and throws away upon triffs that time and attenshun hwitsh only impawrtant things dezerv.

Nik-naks, butturflize, shels, insekts, &c. ar the objekts of ther most sereus resertshes. They kontemplate the dres, not the karrakturs, of the kumpany they keep. They attend more to the dekorashuns of a play than to the sence of it, and to the seremonys of a kourt more than to its polletiks. Sutsh an employment of time is an absolute los of it,

CHESTERFIELD.

*Piety to God the Foundashun of good  
Morals.*

HWOT I shal furst rekkummend is piety to God. With this I begin both as the foundashun of good morals, and as a dispozishun partikulerly grateful

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grateful and bekuming to yuth. To be void of it arguze a kold hart, destitute of sum of the best affekshuns hwitsh belong to that aje.

Yuth is the sez'n of wawrm and jenerus emoshuns. The hart shoud then spontaneously rize into the admerashun of hwot is grate; glow with the luv of hwot is fare and eksellent; and melt at the diskuverie of tendernes and goodnes. Hware kan enny objekt be found, so proppur to kindl thoze affekshuns as the Father of the yuniverse and the Awthur of awl felissety? Unmovd by venerashun, kan you kontemplate that grandjur and majesty hwitsh his wurks evury hware display? Untutshd by gratitude, kan you vu that profuzhun of good, hwitsh, in this plezing sez'n of life, his benefisent hand pours around you? Happy in the luv and affekshun of thoze with hoom you ar konnekted, look up to the Supreme Being, as the inspirur of awl the frendship hwitsh has evur bin shown you by uthurs; himself your best and your surst frend; sawrmurly, the supportur  
of

72 *Orthographical Exercises.*

of your infanfy, and the gyide of your tshildhood; now, the gyardean of your yuth, and the hope of your kuming yeers.

Vu relidjus homage as a nattshural ekspreshun of grateetude to him for awl his goodnes. Konfidur it as the servis of the God of your fathers; of him to hoom your parents devoted you; of him hoo in fawrmur ajes your ansesturs onnurd; and by hoom they ar now rewarded and blessed in hev'n. Konnekted with so menne tendur sensebilletys of soul, let relidjun be with you, not the kold and barren offspring of spekulashun, but the wawrm and vigurus diktate of the hart

BLAIR,

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*Kurtesy ana engaging Mannurs.*

IN ordur to rendur yourselvz amehle in sotsiety, korrekt evury appeeranse of harshnes in behavyur. Let that

that kurtely distingwish your demenur,  
hwith springs not so mutsh from  
studdyd politenes as from a mild and  
jenti hart. Follo the kustums of the  
wurld in matturs indifferent; but stop  
hwen they bekum sinful. Let your  
mannurs be simpl and natshural; and  
of kourse they wil be ingajing. Af-  
fektafhun is fertin defawrmety. By  
fawrmig yourselvz on fantastik mo-  
dels and vying with wun anuthur in  
evury reining folly, the yung begin  
with being redikkulus and end in be-  
ing vishus and immorral.

BLAIR.

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*Bad effekts of irregulur Plezhures.*

BY the unhappy ekseffes of ir-  
reggulur plezhures in yuth, how  
menne ameabl dispozishuns ar kor-  
rupted or destroyd! How menne  
rizing, kapasety and powrs ar sup-  
pressd! How menne flatturing hopes  
of parents and frends ar totally eksting-  
G wished!

gwisshed ! Hoo but must drop a tere  
 our human natshure, hwen he be-  
 holds that mawrning, hwitsh aroze so  
 brite, ourkast with sutsh untimely  
 darknes ; that good-yumur, hwitsh  
 wunse kapetvated awl harts, that viva-  
 fety hwitsh sparkld in evury kum-  
 pany, thoe abilletys hwitsh were fitted  
 for adawrning the hiest stashuns, awl  
 sakrefisd at the shrine of low senshua-  
 lety ; and wun hoo woz sawrmd for  
 running the fare kareer of life in the  
 midst of publik esteeme, kut off by his  
 vifes at the beginning of his kourse ;  
 or sunk for the hole of it into insigni-  
 fiekansy and kontempt ! Theze, O  
 sinful plezhures, ar thy trosys ! It is  
 thus, that, ko-operating with the fo  
 of God and man, thou degradest hu-  
 man onnur, and blastest the opening  
 prospekts of human felisety.

BLAIR.

*The*

*The Plezhures rezulting from a prudent  
Yufe of our Fakultes.*

HAPPY that man, hoo, unem-  
barraffd by vulgur kares, maftur  
of himfelf, his time, and fawrtfhune,  
fpende his time in making himfelf  
wizur, and his fawrtfhune in making  
uthurs (and therfore himfelf) happyer:  
hoo as the wil and undurftanding at  
the too ennobling fakultes of the fole,  
thinks himfelf not komplete, 'til his  
undurftanding be butefide with the  
valuabl furneture of nollidje, as wel as  
his wil enritfhd with evury vertfhu:  
hoo has furnifhd himfelf with awl the  
advantajes to relifh folletude, and en-  
liven konverfashun; hwen fereus not  
fullen; and hwen tffeerful not indif-  
kreetly gay; his ambifhun, not to be  
admir'd for a falfe glare of gratenes;  
but to be beluvd for the jentl and  
fobur luftur of his wifdum and good-  
nes. The grateft miniftur of ftate has  
not more biznes to do in a publik  
kapafety, than he, and indeed evury



man else may find in the retir'd and  
stil sines of life. Evn in his private  
wawks, evry thing that is vizebl kon-  
vinseth him there is prezent a Being  
invizebl. Aided by natshural fillosofy,  
he reeds plane ledjebl trasfes of the  
Divinety in evry thing he meets: he  
seez the Deity in evry tre, as wel as  
Moses did in the burning bush, thow  
not in so glaring a mannur: and hwen  
he seez him, he adores him with the  
tribute of a grateful hart.

SEED.

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*Difedense of wun's Abilletes an Inde-  
kashun of good Sense.*

KONSIDUR that it is a shure  
indekashun of good sense to be dif-  
fedent of it. We then, and not til  
then, or growing wize hwen we begin  
to dizzern how weke and unwize we  
ar. An absolute perfekshun of undur-  
standing is impossebl: he makes he  
neereft approtshes to it, hoo has the  
sense



sense to dizzern, and the humilety to aknollidje, its imperfekshuns. Modesty alwaz sets grasefully upon yuth; it kuvurs a multetude of fawts, and dubbles the lustur of evury vertshu hwitsh it seems to hide: the perfekshuns of men being like thozе flowurs hwitsh appeer more buteful hwen ther leves ar a littl kontrakted and folded up, than hwen they ar ful blown, and display themselvz without enny reserve to the vu.

We are sum of us very fond of nollidje, and apt to valu ourselvz upon enny profishensy in the sienes; wun sience howevur, there is, wurth more than awl the rest, and that is, the sience of living wel; hwitsh shal remane, hwen, “Hwethur there be tungs, they shal sese; hwethur there be nollidje it shal vanish away.” As to nu nothuns, and nu doktrins, of hwitsh this aje is fruteful, the time shal kum hwen they shal be eksploded, and woud hav bin forgottn, if they had not bin prezervd in thozе eksellent books hwitsh kontane a konfutashun of them; like infekts prezervd for ajes

in ambur, hwitsh othurwize woud soon hav returnd to the kommun mas of things.

But a ferm beleef of kristsheanety, and a praktis sutable to it wil support and invigorate the mind to the last, and most of awl at last, at that impawrtant our, hwitsh must deside our hopes and apprehenshuns: and the wisdum hwitsh like our Savyur, kumeth from abuv, wil, thro' his merits, bring us thithur. And indeed, awl our uthur studdes and pursutes, howevur diffurent, awt to be subservyent to, and sentur in this grand point, the pursute of eternal happenes; by being good in ourselvz, and yuseful to the wurd.

SEED

*On relidjus Prinsepls and Behavyur.*

RELIDJUN is rathur a mattur of sentement than rezening. The impawrtant and interesting artekl of faith ar suffishently plane. Fiks your attenshun

attenshun on theze and do not meddl  
with kontroversy. If you get into  
that you plunje into a kaos, from  
hwtish you wil nevur be able to ekstre-  
kate yourselvz. It spoils the tempur,  
and, I suspekt, has no good effekt on  
the hart.

Avoid awl books and awl konversa-  
shun that tend to shake your faith on  
thoze grate points of relidjun, hwtish  
shoud serv to regulate your kondukt,  
and on hwtish your hopes of futeshure  
and eternal happenes depend.

Nevur indulje yourselvz in ridekule  
on relidjus subjekts; nor giv kounte-  
nanse to it in uthurs, by seeming de-  
verted with hwot they say. This, to  
pepl of good breeding wil be a suf-  
fishent tshiek.

I wish you to go no farthur than the  
Skriptshures for your relidjus opin-  
yuns.

Embrase thozе you find klerely re-  
veeld.

Nevur perpleks yourselvz about  
fush as you do not undurstand, but  
treet them with silent and bekuming  
reverense.

I woud

I woud advise you to reed only  
 futsch relidjus books as ar addressid to  
 the hart, futsch as inspire pius and de-  
 vout affekshuns, futsch as ar proppur to  
 derekt you in your kondukt; and not  
 futsch as tend to entangl you in the  
 endles maze of opinyuns and sistems.

Be punktschual in the stated per-  
 fawrmanse of your private devoshuns,  
 mawrning and evning. If you hav  
 enny sensebility or emajenashun, this  
 wil establissh futsch an interkourse be-  
 tween you and the Supreme Being, as  
 wil be of infenit konsekwenste to you  
 in life. It wil kommunekate an ha-  
 bitual tskeerfulness to your tempurs,  
 giv a fermnes and steddennes to your  
 vertshu, and enabl you to go thro' awl  
 the vesisetudes of human life with pro-  
 priety and dignety.

I wish you to be regular in your at-  
 tendanse on publik wurship and in re-  
 seving the kommunejun. Allow nu-  
 thing to interrupt your publik or pri-  
 vate devoshuns, eksept the perfawrm-  
 ansse of sum aktiv duty of life, to  
 hwitsh they shoud alwaz giv plase.

In

In your behavyur at publik wurship  
obzerv an egzemplary attenshun and  
gravety.

That ekstreme striktnes hwitsh I  
rekcommend to you in theze dutes,  
wil be konfidurd by menne of your  
akkwanetanse as a superstishus attatsh-  
ment to fawrms; but in the advise I  
giv you on this and uthur subjekts, I  
hav an eye to the spirit and mannurs  
of the-aje. There is a levety and dis-  
sepashun in the prezent mannurs, a  
koldnes and listlisnes in hwotevur re-  
lates to relidjun, hwitsh kannot sale  
to infekt you, unles you purpozely  
kultevate in your minds a kontrary  
bias, and make the devozhunal wun  
habitual.

GREGORY.

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*Fentlnes rekcommended on Konfidura-  
shuns of our own Interest.*

IF the sence of duty, and of kom-  
mun happenes, be insuffishent to rek-  
kummend



kummend the vertshu of jentlnes, then let me dezire you to konsidur your own interest. Hwotevur ends a good man kan be suppozd to pursu, jentlnes wil be found to favur them; it prepuzzesses and wins evury hart, it perswades, hwen evury uthur argument fales; ofn disarms the ferse and melts the stubburn. Hwareaz, harshnes konferms the oppozishun it woud subdu; and of an indiffurent persun, kreates an enemy. He hoo koud overlook an injury kommitted in the kollizhun of interests, wil long and severely rezent the flites of a kontemthuus behavyur. To the man of jentlnes the wurd is jenerally dispozd to askribe evury uthur good kwollety. The hier endowments of the mind we admire at a distanse, and hwen enny impropriety of behavyur akkumpanys them, we admire without luv: they ar like sum of the distant stars, hooze benefisshal influense duz not reetsh us. Hwareaz of the influense of jentlnes awl in sum mezzhure partake, and therfore awl luv it. The man of this karraktur rizes in the wurd without struggl,



struggl, and flurries without envy. His misfawrtshunes ar yuneversely lamented; and his faleings are ezely forgiven.

But hwotevur may be the effekts of this vertshu on our eksternal kondishun, its influense on our internal enjoyment, is fertin and powrful. That inward trankwillety hwitsh it promotes, is the furst rekwezit to evury plezhurabl feeling. It is the kalm and kleeer atmosfere, the serenety and sunshine of the mind. Hwen benignety and jentlnes rein within, we ar alwaz leest in hazurd of being ruffld from without; evury perfun and evury okkurrense, ar beheld in the most favurabl lite. But let sum klouds of disgust and ilyumur gathur on the mind and immedeatly the sene tshanjes: natshure seems transfawrmd; and the appeeranse of awl things is blakend to our vu. The jentl mind is like the smooth streame hwitsh reflektiv evury objekt in its just proporshun and in its farest kullurs. The violent spirit, like trubld waturs, rendurs bak the imajes of things distawrted and broken; and  
kom

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kommunekates to them awl, that disorderd moshun hwitsh arizes solely from its own ajetashun.

BLAIR.

*The Ballanse of Happenes ekwal.*

AN ekstensiv kontemplashun of human affares, wil leed us to this konkluzhun, that amung the diffrent kondishuns and ranks of men, the ballanse of happenes is prezervd in a grate mezhure ekwal; and that the hi and the low, the ritsh and the poor, approtsh, in point of real enjoyment, mutsh neerer to etsh uthur, than is kommunly emajind. In the lot of man, mutshual kompensashuns both of plezhure and pane, yuneverselly take plase. Provvedense nevr intendd, that enny state here shoud be kompletely happy, or entirely mizzurabl. If the feelings of plezhure ar more numerus, and more lively in the hier departments of life, sutsh also ar thoz of

of pane. If gratenes flatturs our vanety,  
it multeplize our danjurs. If oppu-  
lense enkreeses our gratefekashuns, it  
enkreeses in the same proporshun, our  
dezires and demands. If the poot ar  
konfind to a more narro serkl, yet  
within that serkl li most of thoe  
natshural fattisfakshuns hwitsh astur  
awl the refinements of art, ar found to  
be the most jenuin and tru. In a  
state, therefore, hware there is nethur  
so mutsh to be kuveted on the wun  
hand, nor to be dreded on the uthur,  
as at furst appeers; how submissiv awt  
we to be to the dispozal of Provede-  
dence! How temperate in our dezires  
and pursutes! How mutsh more at-  
tentiv to prezerv our vertshu, and to  
improve our minds, than to gane the  
doutful and ekwivvokal advantajes of  
wurldly prosperety.

BLAIR.

*Merfy rekkummended.*

MY unkl Toby woz a man pashent of injures;—not from wont of kurridje, hware juft okkazhuns prezented, or kawld it forth,—I know no man undur hooze arm I woud soonur hav takn sheltur;—nor did this arize from enny insensebillety or obtufenes of his intellektual parts;—he woz of a pefeful, plasid natfhure,—no jarring element in it,—awl woz mikfd up fo kyndly within him; my unkl Toby had fkarfe a hart to retaleate upon a fli:—Go, fez he, wun day at dinnur, to an ovurgrown wun hwitfh had buzzd about his noze, and tormented him kruelly all dinnur time,—and hwitfh, aftur infenit attempts he had kawt at laft, as it flu by him;—I'll not hurt thee, fez my unkl Toby, rizing from his tfhare, and going akrofs the room, with the fli in his hand.—I'll not hurt a hair of thy hed:—Go, fez he, lifting up the fafh and opening his hand as he fpoke, to let it efkape;—

go,

go, poor devl,—get thee gon, hwy  
shoud I hurt thee?—This wuld  
shurely, is wide enuff to hold both  
thee and me.

STERNE.

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*Yulojeum on Sterne.*

ALAS! poor Yorick!—the powrs  
of fanfy and feeling ajetate my frame,  
and evury fibur treimbls as I hold up  
thy sakred karaktur to thozе hoo hav  
so long paid it the tribute of admera-  
shun.

Faint deskripshun is awl that we  
kan display—an ineffektual shaddo.—  
Oh! were it possibl to dekkorate it  
with the proppur emblems of thy je-  
neus—thozе presthus portrates of thy  
gentl spirit; and thozе vivved pik-  
tshures, hooze kullurs were dipt in the  
hev'n of thy soul, hwot a groop shoud  
we egzhbit!—then woud this assem-  
bly blefs the tung of the spekur—then  
shoud this roof re-ekko with applawz!

H 2

Not



Not a hand, not a hart shoud be stil !  
 Thoze personajes to hoom thou hast  
 givn life, langgwidje, and immawrtal-  
 lity, shoud awl do homidje to thee—  
 The tshildren of thy own kreashtun  
 shoud arize—Thy kawrporal shoud  
 make the kawrporal's bow—but make  
 it in sutsh a sort as mannefested his  
 gratetude, evn in hev'n, for the onnest  
 hart hwitsh thou gavest him on crth.  
 Unkl Toby shoud martsh forward, and  
 kis with marshal fervur, the shrine of  
 his makur.—Alas ! poor Yorick !  
 shoud he say—a fello of infenit jest—  
 I nu him wel !—Le Fevre shoud at-  
 tend—attend thee in life's last mo-  
 ments—evn hwile his sole woz at his  
 lips, and flutturd between erth and  
 hev'n,—The pulse shoud moov—then  
 stop—then go on—but not holy sese  
 to throb—til he had kast wun look at  
 his weeping littl boy—and with his  
 last breth had konsekrated this karrak-  
 tur of Yorick. Even poor Maria—  
 that lukles and luvlyest maden, shoud  
 be nere to wurship thee.—The tendril-  
 bound vine les—the string hwitsh held  
 Fidelio to her side—and her spirit-  
 soothing



soothing pipe—yea—and the teer  
drentshd hangkertshif, hwitsh she  
dried in her bozum—shoud awl be  
dedekated—not to the virgin, but to  
thee—thou frend of the wanderur!—  
to thee hoo begd of God to tempur the  
wind to the shawrn lam.

Haply the akkuzing anjel mite ap-  
pere to delivur in to hev'ns tshansery  
fum tsharjes agenst thee—but depend  
upon it, the anjels of tsharety, filan-  
thropy and pitty, woud not be far off.  
Woud thoe hoom thou hast so ofn  
onnurd, suffur awt to fiks in yondur  
rejistor agenst thee—oh! no—they  
woud drop an hev'nly teer upon the  
rekording paje of thy fawts—and blot  
them out for evur.

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*The two Bees.*

ON a fine mawrning in May, too  
Beez set forward in kwest of hunny;  
the wun wize and temperate, the  
uthur kareles and ekstravagant. They

H 3 soon

soon arrivd at a gard'n enritshd with  
 aromatik herbs, the most fragrant  
 flowurs and the most delishus frutes.  
 They regald themselvz for a time on  
 the vareus dainty: that were spred be-  
 fore them: the wun loding his thi at  
 intervals with provizhuns for the hive  
 agenst the distant wintur; the uthur  
 reveling in sweets without regard to  
 enny thing but his prezent gratefeka-  
 shun. At lenkth they found a wide-  
 mouthd viul, that hung beneeth the  
 bow of a peetsh-tre, filld with hunny  
 reddy tempurd, and ekspozd to ther  
 taste in the most alluring mannur.  
 The thawtles epekure, in spite of awl  
 his frends remonstrantes, plunj'd hed-  
 long into the vessel, rezolving to in-  
 dulje himself in awl the plezhures of  
 senshualety. The fillosofur, on the  
 uthur hand, sippd a littl with kaw-  
 shun; but being suspitshus of danjur,  
 flu off to frutes and flowurs; hware,  
 by the moderasshun of his meels, he  
 improovd his relish for the tru enjoy-  
 ment of them. In the evening how-  
 evur he kawld upon his frend to en-  
 kwire hwethur he woud return to the  
 hive;

hive; but found him surfeted in sweets  
hwtish he woz as unabl to leve as to  
enjoy. Kloggd in his wings, enfebl  
in his feet, and his hole frame totally  
enervated, he woz but just abl to bid  
his frend adu, and to lament with his  
latest breth, that, tho a taste of plezhure  
mite kwiken the relish of life, an un-  
restraned induljense is inevvetabl de-  
strukshun.

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*The Karaktur of a tru Frend.*

KONSERNING the man you  
kawt your frend—tel me, Wil he  
weep with you in the our of your dis-  
tres? Wil he faithfuly reproov you to  
your safe, for akshuns for hwtish uthurs  
ar ridekuling or fenshuring you be-  
hind your bak? Wil he dare to stand  
forth in your defense hwen detrakshun  
is sekretly aining its dedly wep'ns at  
your reputashun? Wil he aknollidje  
you with the same kordealety, and  
behave to you with the same frendly  
atten-

attenshun, in the kumpany of your supereurs in rank and fawrtune, as hwen the klames of pride and vanety do not interfere with thozе of frendship? If misfawrtshunes and losses shoud oblige you to retire into a wawk of life, in hwitsh you kannut appere with the same distinkshun or entertane your frends with the same libberality as fawrmerly, wil he stil think himself happy in your sotsiety, and insted of gradually withdrawing himself from an unprofetabl konnekshun, take plezhure in professing himself your frend, and tsherfully assist you to support the burden of your afflikshuns? Hwen siknes shal kawt you to retire from the gay and bizzy senes of the wurld, wil he follo you into your gloomy retreet, lish with attentshun to your "take of simptoms," and ministrur the balm of konsolashun to your fainting spirit? And lastly, hwen deeth shal burst asundur evury erthly ty, wil he shed a teer upon your grave, and lodje the deer remembranse of your mutshual frendship in his hart as a trezhure nevur to be rezind? The man

man hoo wil not do awl this, may be  
your kumpanyun—your flatterur—  
your sedufur—but beleve me, he is  
not your frend.

ENFIELD.

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*Egzampl of Verasety.*

A Spanish kavaleer having affasse-  
nated a Moorish jentlman, instantly  
fled from justis. He woz vigurushly  
pursude, but availing himself of a  
sudd'n turn in the rode, he lepd, un-  
persevd, ovur a gard'n wawl. The  
proprietur, hoo woz also a Moor, hap-  
pend to be, at that time, wawking in  
the gard'n; and the Spanyard fel upon  
his nees before him, akkwaneted him  
with his kase, and in the most pathetik  
mannur implord konselement. The  
Moor lisnd to him with kumpashun,  
and jenerushly promizd his assistance.  
He then lokd him in a summur-house,  
and lest him, with an asshuranse, that  
hwen nite approtsh'd, he woud provide  
for



for his escape. A fu ours afterwards, the ded boddy of his sun woz brawt to him, and the deskripshun of the murdurur egzaktly agreed with the appeeranse of the Spanyurd hoom he had then in kustody. He konseeld the horrur and suspihun hwitsh he felt, and retiring to his tshambur, remaned there til midnite. Then going privatly into the gard'n, he opend the door of the sammur house, and thus akkosted the kavaleer; "Kristyan, said he, the yuth hoom you hav murdurd woz my only sun. Your krime merits the severest punishment. But I hav sollemly pledjd my wurd for your sekurety; and I disdane to violate evn a rash engagement with a kruel enemy." He kondukted the Spanyard to tae stables, and furnishing him with wun of his swiftest mules, "Fly," sed he, "hwilst the darknes of the nite konseels you, Your hands ar polluted with blud; but God is just, and I humbly thank him that my faith is unspotted, and that I hav rezind judjment unto him."

PERCIVAL.

*Justis*



*Justis defin'd.*

MANKYIND in jeneral ar not  
fuffishently akkwanted with the im-  
port of the wurd Justis: it is kom-  
munly beleevd to konfist only in a  
perfawrmanfe of thozе dutys to hwitsh  
the laws of fofiety kan oblidge us.  
This I allow, is fumsimes the import  
of the wurd, and in this fenfe justis is  
distinggwifhd from ekwety; but there  
is a justis ftill more ekftenfive, and  
hwitsh kan be shown to embrace awl  
the vertshues yunited.

Justis may be defin'd, that vertshu  
hwitsh impels us to giv to evury pers'n  
hwot is his du. In this ekftended  
fenfe of the wurd, it komprehends the  
praktis of evury vertshu hwitsh rez'n  
prefkribes or fofiety shoud ekspekt.  
Our duty to our maker, to etsh uthur,  
and to ourfelfz, ar fully anfurd, if we  
giv them hwot we ow them. Thus  
justis, proppurly fpeking, is the only  
vertshu: and awl the reft hav ther  
orrejin in it.

The

The kwolletys of kandur, fortetude, tsharety, and jenerosety, for instance ar not in ther own natshure vertshues; and if evur they dezerv the titl, it is owing only to justis hwitsh impels and direkts them. Without sutch a moderatur, kandur mite bekum indiskreshun, fortetude obstenasy, tsharety imprudence, and jenerosety mistaken profuzhun.

A disinterested akshun, if it be not kondukted by justis, is, at best, indifferent in its natshure, and not unfrequently ev'n turns to vise. The eksponses of sosity, of prezents, of entertanements, and the uthur helps to tsheerfulness, ar akshuns merely indifferent, hwen not repugnant to a better method of dispozing of our superfluetys; but they bekum vishus hwen they obstrukt or egzhawst our abilletys from a more vertshuus dispozishun of our serkumstanfes.

Tru jenerosety is a duty as indispensebly nessesserry as thozе impoz'd upon us by law. It is a rule impoz'd upon us by rez'n, hwitsh shoud be the suverin law of a rashunal being. But  
this

this jenerosety duz not konfist in obaing evury impulse of humanity, in folloing blind pashun for our gyide, and imparing our serkumstances by prezent benefakshuns, so as to rendur us inkapabl of futschur wuns.

Mizurs ar jenerally karakterizd as men without onnur, or without humanety, hoo liv only to akkumulate, and to this pashun sakrefise evury uthur happenes. They hav been defkribd as madmen, hoo, in the midst of abundanse, banish evury plezhure, and make from emadjinary wonts, real neseffetys. But fu, very fu, korrespond to this egzadjerated piktschur; and, perhaps, there is not wun in hoöm all theze serkumstances ar found yunited. Insted of this, we find the sobur and the industreus branded by the vane and the idl with this odeus appellashun. Men hoo, by frugalety and labur, raze themselvz abuv ther ekwals, and kontribute ther share of industry to the kommün stok.

Hwotevur the vane or the ignorant may say, wel were it for sosisety had we more of theze karakturs amungst

us. In jeneral, theze klofe men ar found at last the tru benefakturs of sofiety. With an avarishus man we feldum loze in our delings, but too frekwently in our kommerse with prodegalety.

I shal konklude with the advise of wun of the anetshtents, to a yung man hoom he saw giving away awl his substance to pretended distres. "It is possible, that the pers'n you releve may be an onnest man; and I know that you, hoo releve him, ar sutsh. You se then, by your jenerosety, that you rob a man hoo is fertinly dezerving, to bestow it on wun hoo may possible be a roog: and hwile you ar unjust in rewawrding unfertin merit, you ar dubbly guilty by stripping yourself."

GOLDSMITH.

*The Dog.*

"A DOG," sez wun of the English poets, "is an onnest kretshure,  
and

and I am a frend to dogs." Of awl the beests that graze the lawn, or hunt the forest, a dog is the only anemal that, leving his fellows, attempts to kulteivate the frendship of man; to man he looks, in awl his neseffety, with a speking eye for assistanse; egzerts, for him, awl the littl servise in his powr with tsheerfulnes and plezhure; for him bares famin and fateeg with pashense and rezzignashun; no injurys kan abate his fedelety; no distres induse him to forsake his bennefaktur; studeus to pleze, and feering to offend, he is stil an humbl, stedfast dependant; and in him alone fawning is not flattery. How unkyind then to tortishure this fatheful kretshure, hoo has left the forest to klame the protekshun of man! How ungrateful a return to the trusty anemal for awl its serveses!

GOLDSMITH.



*Lettur.*

I HAV not been a furlong from Shandy-hall sinse I rote to you last—but hwy is my pen so perverse? I hav been to \*\*\*, and my arrand woz of so pekuleer a natshure, that I must giv you an akkount of it.—Yon wil skarse beleve me, hwen I tel you it woz to out-juggl a juggling atturny; to put kraft and awl its powr to defianse; and to obtane justis from wun—hoo has a hart foul enuf to take advantaje of onnest simplisety, and hoo has razd a konsiderabl fawrtshune by artefis and injustis. Howevur, I ganed my point!—It woz a star and gartur to me—the mattur woz as follows:—

A poor man the fathur of my Vestal, having, by the swet of his brow, during a kourse of menne laboreus yeers, savd a smawl sum of munny, applied to this skribe to put it out to yuse for him: this woz dun, and a bond givn for the munny.—The onnest man, having no plase in his kottaje hwitsh

he



he thawt suffishently sekure, put it in a hole in the thatsh, hwitsh had servd insted of a strong boks, to keep his munny.—In this fittshuashun the bond remaned til the time of reseving his interest dru ni.—But, alas!—the rane hwitsh had dun no mistshet to his gold, had found out his papur sekurety, and had rotted it to peses! —It woud be a diffekult mattur, to paint the distres of the old kuntreman upon this diskuvery; he kame to me weeping, and begging my advise and assistance!—it kut me to the hart!

Frame to yurself the piktschure of a man upwurds of siksty yeers of aje—hoo having with mutsh pennury and more toil, with the addishun of a smawl legasy, skrapd togethur about fourskore pounds to support him in the infermetys of old aje, and to be a littl porshun for his tshild hwen he shoud be ded and gon—lost his littl horde at wunse; and to aggravate his misfawrtshune, throo his own neglekt and inkawshun.—“If I woz yung, Sur, (sed he) my afflikshun woud hav been lite—and I mite hav obtained it agane!

but I hav lost my kumfort hwen I most wonted it!—My staf is takn from me hwen I kannut go alone; and I hav nuthing to ekspekt in futshure life, but the unwilling tshareety of a Parish-Offesur.” Nevur, in my hole life, did I wish to be ritsh, with so good a grase, as at this time!—Hwot a lukshury it woud hav been to hav sed to this afflikted kretshure,—  
 “There is thy munny—go thy wayz—and be at pese.”——But, alas! the Shandy famely were nevur mutsh enkumburd with munny; and I (the poorest of them all) koud only assist him with good kounsel:—but I did not stop here.—I went meself with him to \*\*\*\*, hware by perswazhun, threts, and sum art, hwitsh (by the by) in futsh a kawz, and with futsh an opponet, woz very justefiabl—I sent my poor klient bak to his home, with his kumfort and his bond restord to him.—Bravo!—Bravo!

If a man has a rite to be proud of enny thing, it is of a good akshun, dun as it awt to be, without enny base  
 interest

interest lurking at the bottum of it.—  
Adu—Adu,

LAWRENCE STERNE.

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*Tsharety its own Reward.*

TSHARETY and benevolense, in the ordenary tshane of effekts, hav a natshural and more immedeate tendensy in themselvz to resku a man from the aksedents of the wurld, by sof'ning the harts, and winning evry man's wishes to its interest. Hwen a kompasshunate man fawls, hoo woud not pitty him? hoo, that had powr to do it, woud not befriend and raze him up? or koud the most barbarus tempur offur an insult to his distres without pane and reluktanse? so that it is awlmost a wundur that kuvvetusnes, evn in spite of itself, duz not sumtimes argu a man into tsharety, by its own prinsepl of looking forwurds, and the ferm ekspektashun it woud delite in of reseving its own agane with yuzhury  
So

So evedent is it in the kourse of God's provvedense and the natshural streame of things, that a good offis wun time or uthur jenerally meets with a reward.—Jenerally, did I say?—How kan it evur fale?—Hwen besides awl this, so larje a share of the rekkumpense is so insepparabl evn from the akshun itself. Ask the man hoo has a tere of tendurnes alwaz reddy to shed ovur the unfawrtshunate; hoo, withawl, is reddy to distribute and willing to kommunekate: ask him if the best things, hwitsh wits hav sed of plezhure, hav ekspressid hwot he has felt, hwen by a sez'nabl kyindnes, he has “made the hart of the widdo sing for joy.” Mark then the ekspreshuns of unutturabl plezhure and harmony in his looks; and say, hwethur Solomon has not fiksed the point of tru enjoyment in the rite plase, hwen he deklares, “that he nu no good there woz in enny of the ritshiz or onnurs of this wurld, but for a man to do good with them in his life.” Nor woz it without rez'n he made this judjment, Doutles he had found and seen the  
 insuf-

insuffishenfy of awl senshual plezhures;  
how unabl to furnish ethur a rashunal  
or a lasting skeme of happenes: how  
foon the best of them vanishd; the les  
eksepsihunabl in vanety but the gilty  
both "in vanety and veksfashun of  
spirit."—But that this woz of so pure  
and refind a natshure, it burnd with-  
out konsuming: it woz figurativly  
"the widdo's barrel of mele hwitsh  
wasted not, and kruze of oil hwitsh  
nevur faled,"

STERNE'S SERMONS.

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*Self-desete.*

OF the menne revenjeful, kovetus,  
false, and ilnatshurd pers'ns hwitsh we  
komplane of in the wurld, tho we awl  
join in the kry agenst them, hwot  
man amungst us singls out himself as  
a krimenal, or evur wunse takes it  
into his hed that he ads to the numbur?  
Or hware is there a man so bad, hoo  
woud not think it the hardest and most  
unfare



unfare imputashun to hav enny of  
thoze partikular vices lade to his  
tsharje?

If he has the simtums nevur so  
strong upon him, hwitsh he woud  
pronounse infallebl in anuthur, they  
ar indekashuns of no sutsh malady in  
himself—He seez hwot no wun else  
seez, sum sekret and flatturing ser-  
kumstances in his favur, hwitsh no  
dout make a wide differense betwikst  
his kase and the party's hwitsh he kon-  
dems.

Hwot uthur man spekes so of'n and  
vehemently agenst the vice of pride,  
sets the weeknes of it in a more ojeus  
lite, or is more hurt with it in anu-  
thur, than the proud man himself? It  
is the same with the pashunate, the  
dezining, the ambisshus, and sum uthur  
kommun karakturs in life; and being  
a konsekwense of the natshure of sutsh  
vices, and awlmost inseparabl from  
them, the effekts of it ar jenerally so  
grose and absurd, that hware pity duz  
not forbid tis plezent to obzerv and  
trase the tshete thro the sevural turn-  
ings and windings of the hart, and  
detekt

detekt it throo awl the shapes and appereances hwitsh it puts on.

Nekst to theze instanfes of self-defete and uttur ignoranse of our tru dispoziishun and karaktur, hwitsh appeers in not seing that in ourselvz hwitsh shoks us in anuthur man; there is anuthur speshez stil more dangerous and delusif, and hwitsh the more garded perpetshually fawl into from the judgments they make of different vifes, akkording to ther aje and komplekshun, and the vareus ebs and flows of ther pashuns and dezires.

To konseve this, let enny man look into his own hart, and obzerv in how different a degre of detestashun, numburs of akshuns stand there, tho ekwally bad and vishus in themselvz: he wil soon find that sutsh of them as strong inklenashun or kustum has prompted him to kommit, ar jenerally dresd out and painted with awl the false butys hwitsh a soft and flatturing hand kan giv them; and that the uthurs,—to hwitsh he feels no propensety, appere at wunse naked and defawrmd, furrounded with awl the  
tru

tru serkumstances of ther folly and disonnur.

Thus the kase stands with us stil. Hwen the pashuns ar warmd, and the sin hwitsh prezents itself egzactly tallys to the dezire, obzerv how impetshuusly a man wil rush into it, and akt agenst awl prinsepls of onnur, justis, and mersy.—Tawk to him the moment astur upon the natshure of anuthur vise to hwitsh he is not addikted, and from hwitsh perhaps his aje, his tempur, or rank in life sekure him; take notis, how wel he rez'ns, with hwot ekwety he determins,—hwot an onnest indignashun and sharpnes he ekspreses agenst it, and how insensebly his angur kindls agenst the man hoo hath dun this thing.

Most of us ar aware of and pretend to detest the bare-fasd instances of that hepokkresy by hwitsh men deseve uthurs, but fu of us ar upon our gard or se that more fatal hepokkresy by hwitsh we deseve and ovur-retsh our own harts. It is a flatturing and dangerus distempur, hwitsh has undun thouzands; we bring the seeds of it  
along

along with us into the wurld,—they insensebly grow up with us from our tshildhood,—they ly long konseeld and undisturbd, and hav jenerally got sutsh deep root in our natshures by the time we ar kum to yeers of undurstanding and reflekshun, that it rekwires awl we hav got to defend ourselvz from ther effekts.

To make the kase stil wurse on our sides, tis with this as with evury grevus distempur of the boddy,—the remedies ar danjerus and doutful, in proportion to our mistakes and ignoranse of the kawz: for in the instansees of self-defete, tho the hed is sik, and the hole hart faint, the pashtent seldum knows hwot he ales:—of awl the things we know and lern, this nessessery nollidje kums to us the last.

STERNE'S SERMONS.

*Obejcnse to the Laws of our Kuntry.*

THERE is not a gratur happenes than for a pepl to be guvurnd by just and ekwetabl lawz; nor is there, among the hofe kattalog of illustreus karakturs, wun that is ekwal to a wize and good lejislatur. Anetshent history has immawrtalizd thozе, hoo, by the promulgashun of good laws, hav kontributed to the servis of ther kuntry. Sajes hav onnurd, poets hav sung them, and ther memmury is, as a sweet smelling savur, grateful to awl the wurd.

The names of Solon and Lycurgus wil be had in onnur as long as the rekording paje of the historean shal kontinu to transnit the kattalog of anetshent wurthys to posterety.

The harmony, rezulting from a wel-ordurd state, has of'n bin kompard to the melody of fine muzik. Hense, perhaps, aroze the fabl of Amphion's bilding the wawls of Thebes, merely by playing on his harp.

Ha.



He is reprezented, indede, as a grate muzishan; but the moral seems to indekate that he woz rathur a grate law-givur, hoo dru men from ther woods and wilds, and, by his perswasiv mannur indust them to subjekt them-selvz to laws, and liv in harmony and felloship with etsh uthur.

Subordenashun is the life of sosity, and must be enjoind by awl good laws. Thoze hoo wil not obzerv it ar fit only to liv in dezerts, as they brake that yuneun hwitsh is nesseserry in awl kommunetys.

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*Gratetude and Piety.*

ARTABANES woz distinggwishd with pekuleer favur by a wize, powrful, and good prinse. A magnifesent pallas, surrounded with a deliteful gard'n, woz provided for his rezedense. He partook of awl the lukshurys of his suverin's tabl; woz invested with ekstensiv awthorety; and admitted to the

onnurs of a fre interkorse with his gra-  
shus mastur. But Artabanes woz in-  
fensebl of the advantajes he enjoyd.  
His hart glowd not with gratetude and  
respekt. He avoided the sosity of his  
benefaktur and abuzd his bounty.

I detest sutsh a karaktur, sed Alexis,  
with jenerus indignashun ! It is your  
own pikthure hwitsh I have drawn  
replyd Euphronius.

The grate Potentate of hev'n and  
erth has plasd you in a wurd hwitsh  
displays the hiest buty, ordur and mag-  
niffesense; and hwitsh abounds with  
evury meens of konvencense, enjoy-  
ment, and happenes. He has furnisht  
you with sutsh powrs of boddy and  
mind as giv you dominyun ovur the  
fishes of the se, the fowls of the are,  
and the beefts of the feeld; and he has  
invited you to hold kommuneyn with  
him, and to egzalt your own natshure  
by the luy and imetashun of his devine  
perfekshuns. Yet hav your eyes wan-  
durd with brutal gaze ovur the fare  
kreashun, unkonshus of the mity hand  
from hwitsh it sprang. You hav rioted  
in the profuzhun of natshure, without  
wun

wun sekret emoshun of gratetude to  
the suverin Dispensur of awl good.  
And you hav flited the gloreus kon-  
verse, and forgott'n the prezenze of  
that omnippotent Being, hoo fils awl  
spase and egzists thro awl eternety.

PERCIVAL.

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*Peddantry.*

PEDDANTRY in the kommun  
sense of the wurd, meens an absurd  
ostentashun of lerning, and stifnes of  
frazeeollogy, profeding from a misgyided  
nollidje of books; and a total ignoranse  
of men.

But I hav of'n thawt, that we mite  
ekstend its signifekashun a good dele  
farther; and in jeneral, apply it to  
that faleing, hwitsh dispozes a pers'n  
to obrude upon uthurs subjekts of  
konversashun relating to his own biz-  
nes, studdys, or amuzement.

In this sense of the fraze, we shoud  
find peddants in evury karaktur and

kondishun of life. Insted of a blak kote and plane shurt, we shoud of'n se peddantry, appere in an embroidurd sute and Brussels lase; insted of being bedaupd with snuf, we shoud find it brething perfumes; and, in plase of a book-wurm krawling thro the gloomy kloisturs of an yuneversety, we shoud mark it in the state of a gilded butturfli, buzzing thro the gay rejun of the drawing room.

There is peddantry in evury diskwezishun, howevur masturly it may be, that stops the jeneral konversashun of the kumpany. Hwen Silius delivurs that sort of lektshure he is apt to get into, tho it is supported by the most ekstenziv infawrmashun and the kleereft dizzernment, it is stil peddantry; and hwile I admire the talents of Silius, I kannut help being unezy at his egzhebishun of them. In the korse of this dissertashun, the farther a man profedes, the more he seems to akkwire strength and inklenashun for the proggres.

Last nite, astur suppur, Silius began upon Protestantizm, proseeded to the  
Irish

Irish masakur, went thro the Revvo-  
lushun, dru the karaktur of King  
William, repeeted anekdotes of Schom-  
berg, and ended at a kwartur past  
twelve by delineating the korse of the  
Boyne, in haf a bumpur of port, upon  
my best tabl; hwitsh rivur, happ'ning  
to ovurflo its banks, did infenit damaje  
to my kuzzn Sophy's hwite sattin pet-  
tekote.

In short, evury thing, in this sence  
of the wurd, is peddantry, hwitsh  
tends to destroy that ekwolety of kon-  
versashun hwitsh is nessesserry to the  
perfekt eze and good yumur of the  
kumpany. Eyury wun woud be struk  
with the unpolitenes of that pers'ns  
behaveyur, hoo shoud help himself to  
a hole plate of peze or strawberrys  
hwitsh sum frend had sent him for a  
rarety in the beginning of the sez'n.  
Now, konversashun is wun of thoz  
good things of hwitsh our gests or  
kompanyuns ar ekwally entitld to a  
share, as of enny uthur konstitshuent  
part of the entertanement, and it is as  
essenshal a wont of politenes to engrose  
the wun, as to monoppolize the uthur.

Besides,



## 115 *Orthographical Exercises.*

Besides, it unfawrtunately happ'ns, that we ar very inadekwate judjes of the valu of our own diskorse, or the rate at hwitsh the dispozisshuns of our kumpany wil inkleine them to hold it. The reflekshuns we make, and the storys we tel, ar to be judjed of by uthurs, hoo may hold a very diffurent opinyun of ther akutenes or ther yumur. It wil be prudent, therfore, to konfidur, that the dish we bring to this entertanement, howevur plezing to our own taste, may proov but moderately pallattabl to thozе we mene to trete with it; and that, to evry man, as wel as ourselvz (eksept a fu very humbl wuns) his own konversashun is the plate of peze and strawberries.

MIRROR.

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### *Provvedense.*

THE provvedense of God guvurns the world, interests itself in the affares of men, and dispozes of awl events  
hwitsh

hwitsh happ'n to us. Tho the grate Kreator hath his dwelling on hi, yet he humbleth himself to behold the things that ar dun on erth. He klothes the lillys, and the gras of the feeld. He feeds the fowls of the are. Without him not a sparro fawls to the ground.

He is with us hwen we go out, hwen we kum in, and hwen we ar on the way. "Ev'n the very hares of our hed ar awl numburd."

In the affares of men, howevur, there is mutsh apparent disordur. But this is not a suffishent objekshun agenst the provvedense of God. For, thoze parts in the moral wurld, hwitsh hav not an absolute, may yet have a relativ buty, in respekt of sum uthur parts konseeld from us, but open to his eye, before hoom, past, prezent, and to kum, ar set togethur in wun point of vu.

There is a Jewish tradishun konserning Moses, hwitsh wil illustrate hwot I hav sed. That grate proffet, we are told, woz kawld up by a voise from Hev'n, to the top of a mountin,  
hware,

hware, in konferense with the Supreme Being, he woz permitted to propoze to him sum kwestshauns, konfering his adminestrafhun of the yuneverse. In the midst of this divine kollokuy, he woz kommanded to look down on the plane below. At the foot of the mountin there ishshued out a klere spring of water, at hwitsh a soljur alited from his horse to drink. He woz no soonur gon, than a littl boy kame to the same plase, and finding a purse of goold, hwitsh the soljur had droppd, took it up, and went away with it.

Immedeatly astur this, kame an inferm old man, wery with aje and travelling, and, having kwentshd his thurst, sat down to rest himself by the side of the spring. The soljur, missing his purse, returns to fertsh for it, and demands it of the old man, hoo asserms he had not sene it, and appeels to Hev'n in witnes of his innoferse.

The soljur not beleving his protestashuns, kils him. Moses fel on his faze with horrur and amazement; hwen the devine voise thus prevented his

his ekspostulashun. "Be not surprizd, Moses, nor ask hwy the judje of the hole erth has suffard this thing to kum to pas. The tshild is the ok-kazhun that the blud of the old man is spilt;—but know, that the old man boom thou sawst, woz the murdurur of that tshild's father.

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*Lettur.*

'THE furst time I hav dipptd my pen into the inkhorn is to rite to you, and to thank you most sinserely for your kyind epistl!—wil this be a sufficient apolojy for my letting it lay ten days upon the tabl without ansuring it?—I trust it wil,—I am shure my own feelings tel me so—bekawz I feel it to be impossebl for me to do enny thing that is ungratius towards you. It is not evury our, or day, or weke in a man's life, that is a fit sez'n for the dutys of frendship:—sentement is not awlwaz at hand—folly and pride,

pride, and hwot is kawld biznes, of'n-  
times keep it at a distanse: and with-  
out sentement; hwot is frendship?—A  
name!—a shaddo?—But, to prevent  
a misapplekashun of awl this, (tho  
hwy shoud I fere it from so kyind and  
jentl a spirit as yours?) you must  
know, that by the karelesnes of my  
kurate, or his wife, or his servant, or  
fuum wun within his gates, the par-  
s'naje-house at ——— woz, about a  
fortnite ago, burnt to the ground, with  
the furneture hwitsh belongd to me,  
and a pretty good kollekshun of books  
—the los about thre hundred and fifty  
pounds.—The poor man with his wife,  
took the wings of the nekst mawrning  
and fled away.—This has giv'n me  
real vekfashun—for so mutsh woz my  
pitty and esteeme for him, that as soon  
as I herd of the disastur, I sent to de-  
zire he woud kum and take his abode  
with me til anuthur habetashun woz  
reddy to reseve him—but he woz gon;  
and, as I am told, for fere of my perfe-  
kushun—Hev'ns! how littl did he  
know me, to suppoze that I woz  
among the numbur of thozе retshez,  
hoo



hoo hepe misfawrtshune on misfawrtshune—and hwen the lodè is awlmost insupportabl, stil ad to the wate.—God, hoo reeds my hart, knows it to be tru, that I wish rathur to share than to inkrese the burd'n of the mizurabl—to dry up, insted of adding a singgl drop to the streame of sorro.—As to the durty trash of this wurld, I regard it not; the los of it duz not kost me a si—for, aftur awl, I may say with the Spanish kaptin, that I am as good a gentlman as the king, only not kwite so ritsh.—But to the point—

Shal I ekspekt you here this summur? I mutsh wish that you may make it konveneent to gratefy me in a vizit for a fu weeks. I wil giv you a rost fowl for your dinnur, and a klene tabl-kloth evury day; and tel you a story by way of dezert.—In the hete of the day we wil sit in the shade; and in the evning the farest of awl the milk-mades, hoo pas by my gate, shal weve a garland for you.

If I shoud be so unfawrtshunate as not to se you here, do kontrive to mete me the beginning of Oktobur—I shal

L

stay

stay here about a fortnite, and then  
 seke a kyindleer klimate. This plagy  
 kof of mine seems to gane ground, and  
 wil bring me at last to my grave, in  
 spite of awl I kan do; but hwile I hav  
 strength to run away from it I wil!—  
 I hav bin resfling with it for theze  
 twenty yeers past; and hwot with  
 lastur, and good spirits, hav prevented  
 its giving me a fawl; but my antago-  
 nist presses me klofur than evur, and I  
 hav nuthing left on my side but anu-  
 thur jurny abrawd!—Apropos,—ar  
 you for a skeme of that sort?—If  
 not—perhaps you wil akkumpany me  
 as far as Dover, that we may las toge-  
 thur upon the beetsh, to put Neptune  
 in good-yamur, before I embark.—  
 God bles you.—

Adu,

LAWRENCE STERNE.

*The Munk.*

I HAD skarse utturd the wurd,  
 hwen a poor munk, of the ordur of St.  
 Francis, kame into the room to beg  
 sumthing for his konvent. The mo-  
 ment I kast my eyes upon him, I woz  
 predetermind not to giv him a singgl  
 sous; and akkordingly I put my purse  
 into my pokket—buttund it up—set  
 meself a littl more upon my sentur,  
 and advansd up gravely to him: there  
 woz sumthing, I fere, forbidding in  
 my look: I hav his figure this moment  
 before my eyes, and think there woz  
 that in it hwitsh dezervd bettur.

The munk, as I judjd from the  
 brake in his tonshure, a fu skatturd  
 hwite hares upon his templs, beingawl  
 that remaned of it, mite be about se-  
 venty—but from his eyes, and that  
 sort of fire hwitsh woz in them, hwitsh  
 seemd more tempurd by kurtesy than  
 yeers, koud be no more than siksty.—  
 Truth mite li between—he woz ser-  
 rinly siksty-five; and the jeneral are

of his kountenanse, notwithstanding sumthing seemd to hav bin planting rinkkls in it before ther time, agreed to the akkount.

It woz wun of thozе heds, hwitsh Guido has of'n painted—mild, pale, penetrating, fre from awl kommun-plase ideaz of fat kontented ignoranse, looking downwurds upon the erth—it lookd forwurds; but lookd, as if it lookd at sumthing beyond this wurld. How wun of his ordur kame by it, hev'n abuv, hoo let it fawl upon a munk's shouldurs, best knows; but it woud hav suted a Bramin, and had I met it upon the planes of Indostan, I had reverensd it.

The rest of his outline may be givn in a fu strokes; wun mite put it into the hands of enny wun to dezine, for 'twoz nethur elegant or uthurwize, but as karaktur and ekspresshun made it so; it woz a thin, spare form, sumthing abuv the kommun fize, if it lost not the distinkshun by a bend forwurd in the figure—but it woz the attetude of intreety; and, as it now stands presented

zented to my emadjenashun, it ganed  
more than it lost by it.

Hwen he had enturd the room thre  
pases, he stood stil; and laying his left  
hand upon his brest, (a slender hwite  
staf, with hwitsh he journeyd, being in  
his rite)—hwen I had got klose up to  
him, he introdusd himself with the  
littl story of the wonts of his konvent,  
and the povvurty of his ordur—and  
did it with so simpl a grase—and sutsh  
an are of deprekashun woz there in the  
hole kast of his look and figure—I  
woz bewitshd not to hav bin struk  
with it.

A bettur rez'n woz, I had prede-  
termind not to giv him a singgl sours.

'Tis very tru, sed I, replying to a  
kast upwurds with his eyes, with  
hwitsh he had konkluded his addres—  
'tis very tru—and hev'n be ther resorse  
hoo hav no uthur but the tharety of  
the wurd, the stok of hwitsh I fere,  
is no way suffishent for the menne  
grate klames hwitsh ar ourly made  
upon it.

As I pronouns'd the wurd grate  
klames, he gav a flite glanse with his



eye downwurds upon the flev of his tunik.—I felt the ful forse of the ap-pele—I aknollidje it ; sed I—a korse habit, and that but wunse in thre yeers, with megur diet—ar no grate matturs ; and the tru point of pitty is, as they kan be ernd in the wurld with so littl industry, that your ordur shoud wish to prokure them by presing upon a fund hwitsh is the proppurty of the lame, the blind, the ajed, and the inferm—the kaptiv hoo lize down kounting ovur and ovur agen the days of his afflikshuns, langguishes awlso for his share of it ; and had you bin of the ordur of Merfy, insted of the ordur of St. Francis, poor as I am, kontinud I, pointing at my portmanto, ful tsheerfully shoud it hav bin opend to you for the ransom of the unfawrtshunate.—The munk made me a bow—but of awl uthurs, rezumd I, the unfawrtshunate of our own kuntry, shurely hav the furst rites ;—and I hav left thouzands in distres upon our own shore.—The munk gava kordeal wave with his hed—as mutsh as to say, no dout, there is mizzury enuf in evury  
kornur

kornur of the wurld, as wel as within our konvent.—But we distinggwish, sed I, laying my hand upon the sleve of his tunik, in return for his appele—we distinggwish, my good Father! betwikst thoze hoo wish only to ete the bred of ther own labur—and thoze hoo ete the bred of uthur pepl's, and hav no uthur plan in life, but to get thro it in sloth and ignoranse for the luv of God.

The poor Franciscan made no reply; a hektik of a moment passd akros his tsheek, but koud not tarry—Natshure seemd to hav had dun with hur rezentments in him; he showd nun—but letting his staf fawl within his arm, he pressd both his hands with rezignashun upon his brest, and retired.

My hart smote me the moment he shut the door.—Shaw! sed I, with an are of karlesnes, thre sevural times—but it woud not do: evury ungrashus sillabl I had utturd krouded bak into my emadjenashun: I reflekted I had no rite ovur the poor Franciscan, but to deny him; and that the punnishment

ment of that woz enuf to the disappointed, without the addishun of unkyind langgwaje.—I konfidurd his grey hare:—his kurttheus figure seemd to re-entur, and jently ask me hwot injury he had dun me?—and hwy I koud yuze him thus?—I woud hav givn twenty livres for an advokate—I hav behavd very il, sed I within myself; but I hav only just set out upon my travels, and shal lern bettur man-nurs as I get along.

STERNE.

*Vertshu.*

I DO not remembur to hav red enny diskorse ritt'n ekspressy upon the buty and luvlenes of vertshu, without konfiduring it as a duty, and as the meens of making us happy both now and hereaftur. I deizign therfore this spekulashun as an essay upon that subjekt, in hwitsh I shal konfidur vertshu no farther than as it is in itself of an ameabl

ameabl natshure, astur having premizd, that I undurstand by the wurd vertshu sutsh a jeneral noshun as is affikst to it by the riturs of moralety, and hwitsh by devout men jenerally goze undur the name of relidjun, and by men of the wurd undur the name of onnur.

Hepokkresy itself duz grate onnur, or rathur justis, to relidjun, and tastily aknollidjes it to be an ornament to human natshure. The hippokrit woud not be at so mutsh panes to put on the appeeranse of vertshu, if he did not know it woz the most proppur and efektshual meens to gane the luv and esteeme of mankyind.

We lern from Hierocles, it woz a kommun saying among the Heth'ns, that the wize man hates no boddy, but only luv the vertshuus.

Tully has a very buteful gradashun of thawts to show how ameabl vertshu is. We luv a vertshuus man sez he, hoo livs in the remotest parts of the erth, tho we ar awltogethur out of the retsh of his vertshu, and kan reseve from it no mannur of benefit; nay,  
wun

wun hoo died sevural ajes ago, razes a sekret fondnes and benevvolense for him in our minds, hwen we rede his story; nay, hwot is stil more, wun hoo has bin the enemy of our kuntry, provided his wars were regulated by justis and humanety, as in the instanse of Pyrrhus, hoom Tully menshuns on this okkazhun in oppozishun to Hannibal. Sutsh is the natshural buty and luvlenes of vertshu.

Stoefism hwirsh woz the peddantry of vertshu, askribes awl good kwollefekashuns, of hwot kyind soevur, to the vertshuus man. Akkordingly, Cato, in the karaktur Tully has left of him, karryd matturs so far, that he woud not allow enny wun but a vertshuus man to be handsum. This indede looks more like a fillozoffekal rant than the real opinyun of a wize man; yet this woz hwot Cato very fereusly mantaned. In short, the stoiks thawt they koud not suffishently reпреzent the eksfellenes of vertshu, if they did not komprehend in the noshun of it awl possebl perfekshuns; and therefore, did not only suppoze that it woz tran-



transfendently buteful in itself, but that it made the very boddy ameabl, and banishd evury kind of deformety from the pers'n in hoom it rezided.

It is a kkommun obzervashun, that the most abandund to awl sence of goodnes, ar apt to wish thoe hoo ar related to them of a diffurent karaktur; and it is very obzervabl, that nun ar more struk with the tsharms of vertshu in the fare seks, than thoe hoo by ther very admerashun of it ar karryd to a dezire of ruining it.

A vertshuus mind in a fare boddy is indede a fine pikthure in a good lite, and therfore it is no wundur that it makes the buteful seks awl ovur tsharms.

As vertshu in jeneral is of an ameabl and luvly natshure, there ar sum partikular kyinds of it hwitsh ar more so than uthurs, and theze ar sutsh as dispoze us to do good to mankyind. Temperanse, and abstenanse, faith and devoshun, ar in themselfvz, perhaps, as lawdabl as enny uthur vertshues; but thoe hwitsh make a man poppular and beluvd, ar justis, tsharety, munifese

fefense, and, in short, awl the good kwolletys that rendur us benefifhal to etsh uthur. For hwitsh rez'n evn an ekftravagant man, hoo has nuthing else to rekkummend him but a false jenerofety, is of'n more beluvd and esteemd than a pers'n of a mutsh more finifhd karaktur, hoo is defektiv in this partikular.

The too grate ornaments of vertshu hwitsh show hur in the most advantajeus vuze, and make hur awltogethur luvly, ar ttheerfulnes and good-natshure. Theze jenerally go together, as a man kannut be agreeabl to uthurs hoo is not ezy within himself. They ar both very rekwezit in a vertshuus mind, to keep out melankoly from the menne fereus thawts it is engajd in, and to hindur its natshural hatred of vife from fouring into severity and fenforeufnes.

If vertshu is of this ameabl natshure, hwot kan we think of thoe hoo kan look upon it with an eye of hatred and il-wil, or kan fuffur ther averfshun for a party to blot out awl the merit of the pers'n hoo is engajd in it. A man must

must be ekseffivly stupid as wel as un-  
tsharetabl, hoo beleves that there is no  
vertshu but on his own side, and that  
there ar not men as onnest as himself  
hoo may diffur from him in politikal  
prins'pls: Men may oppoze wun anu-  
thur in sum partikulurs, but awt not  
to karry ther hatred to thoe kwol-  
letys hwitsh ar of so ameabl a natshure  
in themselfz, and hav nuthing to do  
with the point in dispute. Men of  
vertshu, tho of diffurent interests, awt  
to konfidur themselfz as more neerly  
yunitd with wun anuthur, than with  
the vishus part of mankyind, hoo em-  
bark with them in the same sivil kon-  
ferts. We shoud bare the same luv  
towurds a man of onnur hoo is a living  
antagonist, hwitsh Tully tels us in the  
foremenshund passage evury wun na-  
tshurally duz to an enemy that is ded.  
In short, we shoud esteeme vertshu,  
tho in a fo; and abhor vise, tho in a  
frend.

I speke this with an eye to thoe  
kruel treetments hwitsh men of awl  
sides ar apt to giv the karakturs of  
thoe hoo do not agre with them.

M

How

How menne pers'ns of undouted probety, and egzemplary vertshu, on ethur side, ár blakend and defamd? How menne men of onnur ekspoz'd to publik oblokuy and reprotsh? Thoze, therfore, hoo ar ethur the instrumnts or abetturs in sutfh infernal deelings; awt to be lookt upon as pers'ns hoo make yuse of relidjun to promote ther kawz, not of ther kawz to promote relidjun.

SPECTATOR:

*On the Regulashun of pueril Devershuns.*

Menne fanseful methuds hav been invented by thoze hoo wished to rendur pueril sports kondusif to improovment. I nevur found that they were suksesful. Hwile they kontinued novveltes, they ganed attenshun.—But the artefis woz soon vizebl; and, sutfh is the perversnes of our natshure, it woz no soonur diskuvurd, that the

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sports,

sports, hwotevur they were, tended to  
improovment, than they were konfi-  
durd as a task, and neglekted.

I must own meself an advokate for  
pueril libberty, during the allottid ours  
of relaxashun. Boys hav mutsh re-  
straint and konfinement in the time of  
studdy. In the intervals of appleka-  
shun, they shoud hav evury indul-  
jense konsistent with moral and per-  
sonal safety. They shoud kontrive  
ther own amuzements and vary and  
diskontinu them at ther plezhure.  
They wil take violent ekserfize; but  
violent ekserfize is nessesserry at their  
aje to promote growth, and is rendurd  
more dezirabl on akkount of the menne  
ours hwitsh they spend in a seddentry  
employment. They wil run risks;  
but by theze they will gane ekspe-  
reense, and a nessesserry degre of kur-  
ridje.

Parents, therefore, ofner, from an  
ameabl kawz indeed, hwen ther solif-  
setude for the safety of ther tshildren,  
induses them to keep them undur  
paneful restraint, and to debar them  
the enjoyment of devershuns kommun



to ther aje, but attended with sum degre of danjur. In spite of evury prekawshun, boys of spirit wil engaje in the yuzhual amuzements of ther ekwals; and if they hav bin konfind, wil natshurally run into gratur ekstravaganfes in behaveyur than ther kumpanyuns. My obzervashuns ar professedly the rezult of aktshual ekspereense; and from ekspereense I am abl to assert, that boys of manly spirits ar ofn kwrite brokn down and rendurd effemenate and kontemtebl by too grate a degre of parental solissetude. Maternal fondnes in eksfefs has ofn kawzd a favourit boy, hoo prommizd bettur things, to bekum, at last, hwot is kawld in the wurd a poor kretshure.

I koud kwote menue passages from the wizest among the anetshents, tending to proov the ekspedeensy of inuring tshildren to hardships and danjurs. But they hav bin ofn kwoted, and it is my dezine to attend to rez'n more than to awthorety. It kannut then be denied, that the ekferfizes and employments of the boddy, hwotever they

they may be, produse a powrful effekt on the dispoziſhun.

Sum idea of the turn of mind is yuzhually and juſtly ſawrmd from the profeſhun, the trade, the daly okkupaſhun. Thoze of the effeminate kyind ſuperindufe effemenafy; weeknes of mind no les than imbecilley of boddy. Sumthing ſimmelar happns in pueril devershunns. The boy hoo has been kept in leeding-ſtrings too long, and reſtraind from hardy ſports, wil nevur be a man; nevur puzzes that bekuming ſpirit hwitſh kan enabl him to akt his part with propriety.

Helth, vigur, tſheerfulnes, and a grate degre of mental ſtrength, depend on a libberal uſe of thoze aktiv ekſerfizes hwitſh konſtetute the jimnaſtik edukafhun of boys in moddurn ajes. I woud only wiſh ſo mutſh reſtraint as may keep them from viſhus akſhunns, from vulgar kumpany, from a habit of kworrelling, and from feets of immanent and real danjur.

The eldur boys ar to be enkurridjd in manly ſports, for uthur and more impawrtant rez'ns. At the aje of

sev'nteen or eiteen, they shoud, even for a moral purpus, be induljd in fishing, shooting, hunting, tennis, kriket, and awl uthur devershuns konsistent with sasety, good kumpany, helth, and ekonomy.

The propensetes to vishus plezhures ar ofn at that aje impetihuus. Nuthing tends more to devert ther kourse, and less'n ther influense, than a keen luv of innosent sports, and an ardent pursute of them kontinued evn to fateeg.

KNOX.

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*On Holledays.*

I SHAL not dwel on the kommunplase obzervashuns, konserning the plezhure of rest astur labur, or the yuse of relakfashun in a studeus life. The world is awlreddy suffishently konvinsd of its yuse and its plezhure, and wonts not arguments in its rek-kummendashun. It is in sum degre  
sertenly

serntenly nessefferry. It affords a variety. It sends bak the student with fresh spirits to his pursutes, and indeed it is no les dezirabl to the instruktur than to the skollur. The employment of a superintendant of a skool is ful of kare and ful of labur; and he rekwires holledays for the sake of his helth, his amuzement, and his domestik affares. But I must assert, howevur disagreabl the doktrin, that in the grater part of skools there ar by far too menne holledays.

There ar too sorts of holledays, hwitsh must be konfidurd distinktly; the brakings up or vakashuns, and the saints days and publik festivals.

Brakings up ar serntenly proppur. They giv the parent an opportunity of bekuming intemately akkwaneted with his tshild's improovments, by plasing them, during sevural weeks undur the parent's immedeate inspekshun. They enabl the boy to se sumthing of the world, by introdufing him to his own sammely and ther vizeturs. They undoutedly kontribute to the plezhure of the boy, the mastur, and the indulgent

dulgent parent. They ar, and have been yuneversally adopted in awl grate and establisht skools without a singl eksepsyun; they ar therfore wize instruksjons.

To But the kwestsion arizes, how long shoud they kontinu, and how ofn be repeated? In sum of our most aneient and selebrated skools, the brakings up happn not les than four times a yeer, and kontinu twise in the yeer siks weeks. Besides this, evury red lettur day, as it is kawld, is relidjusly obzervd as a play day. Upon the hole, it appeers, that not abuv haf the yeer is really devoted to instruksjon. I shoud be eksstreemly sorry to oppoze the opinnyuns of the very respektabl superintendants of theze skools; but a regard to truth oblidges me to say, that there is not the shaddo of a good rez'n for allowing so larje a numbur of holidays. Indeed it is no reflekshun on the judgment of the prezent masturs or trustees, to senshure sum of the long establisht prakteses in ther skools, sinse they ar ofn awthorizd by ritten statutes, and konfermd by a very powrful



ful law, the law of kustum. But is haf the yeer nessesserry to be dedekated to relaxashun, on akkount of the labour of the uthur haf? Shurely not; and if I mite ventshure to diktate on this subjekt, I woud enact, that there shoud be but too brakings up in the yeer. Theze shoud be at Kristmas, and at Midsummer, and shoud kontinu wun munth etsh time.

The konsekwenses of too long and too frekwent vakashuns ar obveus. They ar the los of time, hwitsh mite be most yusefully employd, the forgetting of thozе things hwitsh were awlreddy akkwired, the kontrakting of idl and visshus habits, and a disrelish of the employments, and an impashense of the konfinement of a skool.

With respekt to the konstant obzervashun of Saint's days, and publik festevalls in skools, I se listl rez'n for it. I know not how a boy kan pay a propur respekt to a Saint's day bettur, than by improoving his mind and endevvuring to akkwire nollidje upon it. Ar haf the preshus days of tshildhood and yuth to be thrown away, without  
im-

improovment, bekawz they ar markd  
 with a red lettur in the Almanac?  
 The praktis of keeping them at skool  
 indiskrimenately, as they ar ofn kept  
 at prezent, is manifestly absurd, and a  
 relik of popery.

A fu singl holledays shoud, how-  
 evur, be allowed, in the intervals be-  
 tween the haf-yeerly returns of vaka-  
 shun. But I wish them to be granted  
 in the folloing mannur. If enny wun  
 boy has persawrmd an ekferfize of re-  
 markabl merit, or made an ekstor-  
 denary profishensy in enny respekt, so  
 as to dezerv distinkshun, let a holleday  
 be konseded in onnur of him, and let  
 it be kawld his holleday. This kan-  
 nut sale of eksiting a spirit of emula-  
 shun; and hwile it efektsihually kon-  
 tributes to the purpus of nesseserry  
 rekreasshun, it must awlso kontribute  
 to jeneral improovment.

Knox.

